ENCHIRI

dion militis Christiani,

whiche maye be called in Englishe, the handsome weapon of a Christian Knight, repleni-shed with many good and godly Preceptes, made by the famous Clarke Erasmus of Roterdame, and newly corrected and im-prynted.

The boke speaketh.

To please all sortes of men I do not passe,
To plete the good & learned is a fair thing
yea and these both weet more than couenāt was
And more than I loke for who so the scriptures
of Christe dothe sauoure, & lyke wel al thynges
I seke no further, Christe is myne Appollo,
Only strengthyng me to speake this that I do.

The prynter to the faithful Reader.

The mortal worlde, a fielde is of battayle,
Which is the cause? strife doth neuer fail
Against man, by warryng of the flesshe
wyth the deuyl, that tyghteth frelh.
The spirite to oppresse by false enuy
The which conflict, is continually
During his life, and like to lose the fielde
Where god of heuen, by his Christe choseth
Sole capptayn? his standerd to beare (right
who knoweth it not this this will teach him
In his byuyer, poynard or manuel, (here
The loue shewyng of hygh Emanuel,
In geuyng vs such harneis of warre
Erasmus is the only furbysher
Scourying the harneys, tanked and a dusk
Which negligēce had so lore fret with rust
Than Champyon receyue, as thyne by ryghte,
The manuel of the true christen knyghte.

FINIS.

ERASMVS ROTERDAME *sendeth gretinge to the Reuerend father in Chryste and Lorde, the Lord Paule Wolzyus, the mooste religyous Abbotte of the Monastery, the wyche is commenlye called Bughes Lourt.*

ALbeit mooste verteous Father, that thys lytell booke, to the whiche I haue geuen this name or title Enchiridion militis Christiani, which many a day a go I made for my selfe only, and a certaine friende of mine beyng vtterly vnlearned, hath begone to misplyke and displease me the lesse, for asmuch as I do se that it is allowed of you and vertuous and learened men such as you be, of whom (as ye are in deede endued with godly learning, and also wyth learned godlynes) I knowe nothyng to be approued, but that whyche is both holy and also clerkely: yet it hathe begone wel nygh be also to please and lyke me nowe, whan I se it (after that it hathe bene so oftentimes printed) yet styll to be desyred, and greatly called for, as it were a newe worcke made of late: yf so be the Printers do not lye to flater me wythall. But againe there is an other thing which oftentymes greueth me in my minde that

a certayne well learned friend of mine lōg ago sayd, very properly and sharply, check-king me, that ther was more holines sene in the lytell boke, than in the hole author and maker therof. In dede he spake these wordes in hys testynge bourdynglye, but would to God he had not spoken so true-ly, as he bourded bytterly. And that gre-ueth me so much the more, because ȳ same thing hath chaunsed to come likewyse to passe in him, for the chaungynge of whose maners principally I toke vpō me this la-boure and trauaile, for he also not onlye hath not withdrawen him selfe from the Court, but is daily muche deper drowned therein then he was afore tyme, for what good purpose I can not tel, but as he con-fesseth hym selfe wyth much great misery. And yet for all that I do not greatly pitie my friende because that parauenture ad-uersitie of fortune may teach him once to repent him self, and to amend, seinge that he wold not folow and do after my couns-saile and admonicions. And verely though I enforcing me to the same thyng, & pur-pose, haue ben turned and tossed with so many chaunces and tempest, that Ulixes a man liuing euer in trouble (whych Ho-mer speaketh of) myght be counted in cō-parison to me, euen Polycrates, which e-uer lyued in prosperitie without any ma-ner trouble, I do not vtterly repent me, of

Trouble or aduersitie co-reseth some.

Fortunate Polycrates

uer

my labour, seing it hath moued and pro-
uoked so many vnto ȳ study of godly ver-
tue: nor I my self am not vtterly to be dis-
med and rebuked although my liuinge be
not in al poyntes agreyng to mine owne
precepte ȳ counsailes. It is some part of
godlines whē one with hys harte desy-
reth and is wyllinge to be made good and
vertuous: nor such a mind so wel intēding
I suppose is not to be cast awai, although
his purpose be not euer luckely perfour-
med. To this we ought to endeuour our-
self al our lyfe long and no doubte but by
the reason that we so oftentimes shal at-
tempt it, once at the last we shal atteine it
Also he hath dispatched a good piece of ȳ
doutful iourny which hath learned wel of
the iourny the waye. Therfore am I no-
thing moued with the mockes of certaine
persons which dispise this lytell boke, as
nothing erudite and clerkely. saying that
it might haue bene made of a chylde that
learned his. A. B. C. because it entreateth
nothing of Dunces questions: as though
nothing without those, could be don with
learnig. I do not care if it be not so quick
so it be godly: let it not make the instruct
and ready to disputacions in scholes, so ȳ
it make them apt to kepe Christes peace.
Let it not be profitable or helping of the
disputacion in diuinitie, so it make for a
peuine life, for what good shoulde it do to

entreate of that thyng that euery man en-
tremedleth with? who hath not in handes
ling questions of d uinite or what elſe do
al our ſwarms of ſcolewē. Ther be almoſt
as many cōmētaries vpō the maſter of the
ſentēces as be names of diuines. There is
neither meaſure nor nūber of ſtimularies
which after the maner of potitaries min-
gle oftētimes ſōdri thinges togither, and
make of old things new, of new thigs old
of one thing many, of many thinges one.
Dow cā it be þ theſe great volūes inſtruct
vs to liue wel, & after a chriſtē maner whi-
che a mā in all his life can not haue layſer
once to loke ouer. In like maner as if a
phiſicia ſhuld preſcribe vnto hī þ liethſick
in parel of death, to rede Jacobus de par-
tibus, or ſuch other like volumes, ſaying þ
there he ſhuld finde remedy for his diſeaſe
but in the meane time the pacyent dieth,
wantynge preſente remedy wherwith he
might be holpē. In ſuche a fugitiue life it
is neceſſary to haue a redi medicine at the
hād. Dow many volūes haue thei made of
reſtitucio, of confeſſio, of ſaunder, & other
thinges innumerable. And thoughe they
boult and ſearch out by pece meale euery
thing by it ſelf, & ſo diffine euery thing as
if they miſtruſted al other mēs wits, ye as
thoughe they miſtruſted the goodnes and
mercy of god, whiles thei do preſcribe how
he ought to punish and reward euery fault

eyther

eyther good or bad: yet they agree not amõgest thẽselues, nor yet sometimes do open the thing plainly, if a mã wold loke nere vpon it, so much dyuersity both of wittes and circumstances is there. Moreouer although it were so that they had determyned all thynges wel & truly, yet besydes this that they handle and treate of these thinges after a barbarous & vnpleasant fashyon, there is not one amongest a thousand that ca haue anye leyser to rede ouer these volumes: Or who is able to beare about wyth hym Secunda secunde the worke of S. Thomas. And yet there is no mã but he ought to vse a good lyke, to ỹ which Christ wold that the way shoulde be playne and open for euery man, and that not by inexplycable crokes of disputacyons, not able to be resolued, but by a true and sincere faith and charyty, not fayned whom hope doth folowe whyche is neuer ashamed. And fynally let the great doctours, whyche muste nedes be but fewe in comparison to al other menne, study and besy theim selfe in those greate volumes. And yet neuertheless the vnlearned and rude multytude whych Christ dyed for ought to be prouyded for, and he hath taughte a great porcyon of Christian vertue which hath inflamed mẽ vnto ỹ loue therof. The wise kyng whan he did teach his sõne true wysdõ toke much more paine in exhortyng hym

The greate volumes.

The theology appertayneth to fewe men but the saluacion appertayneth to al.

him thereunto, than in teachinge him; as who should say that to loue wisdome were in a maner to haue attained it. It is great shame and rebuke both for Lawyers and also Phisitians, that they haue of a sette purpose, and for the nonce, made theyr art and science full of difficultye, and harde to be attained or come by to the entente that both their gaines and aduauntage might be the more plentiful, and their glory and prayse amonge the vnlearned people the greater: but it is a muche more shamefull thyng to do the same in the philosophye of Christ. But rather contrariwise we ought to endeuer our selues withal our strēgths to make it so easy as can be and plaine to euery man. Nor let not this be our studye to appeare lerned our selues, but to alure very many to a Christen mans life. Preparacion and ordinaunce is made nowe for warre to be made against the Turkes whi che for what so euer purpose it is begone, we ought to pray, not that it may tourne to the profit of a few certein persons, but that it may be to the common and general profyte of all men. But what thincke you should come of it, if to suche of the as shal be ouercomen (for I do not suppose that they shal all be kylled with weapons) we shal lay the worckes of Occam, Durandus, Duns, Gabryel, Aluarus or any such scholemen, for thentent to bryng them in

These be noted that of purpose make the facultie whiche they profesle obscure and hard.

The warre agaynst the Turkes.

mynde

mynde to take Christes profession vpō the
what shal they imagin and thinke in their
mindes (for surely euen they, though thei
be nought els, are men and haue wyt and
reason) when they shal here those thorny
and combrous inextricable subtyl imagi-
nacions of instāce, of formalytes, of quid
dytes, of relaxaciō: namely whā they shal
se these great doctours and teachers of re
ligiō and holynes so farre dragreing, and
so sondry opinions among them self, that
oftentimes thei dispute and reason so lōg
one with an other vntil they chang colour
and be pale, and reuile one an other, spyt-
tynge eche at other and finallye deliuringe
buffettes and blowes eche to other whan
they shal se the blacke Fryers fyght and
scolde for their Thomas, and than ỹ gray
friers matched with them defendinge on
the other party their subtyll and feruente
hot douctours, which they cal seraphicos,
some speakyng as reals, sōe as nomynals
whan thei shal also se the thing to be of so
great difficultye that they cannener dys-
cusse sufficientlye with what wordes they
may speke of Christe as thoughe one dyd
deale or had to do with a waywarde spiryte
which he had rayled vp vnto his owne dy-
struccyon, if he dyd kepe neuer so ofte in
the prescript wordes of coniurynge, & not
rather wyth our most mercyfull sauioure,
whiche desireth nothyng els of vs but a pure

The dyssende
amonge religi
ons,

life

The life vsed amonge Chri-sten men.

lyke and a symple. I beseeche the tornys lone of god shew me what shal we bringe about wyth all these reckenynges, specially if our maners and outelyke belyke to the pꝛoud doctrynę & learning: yet they shal se and wel perceiue our ambitiō and desi-rousnes of honoure by our gorgeousnesse more then euer any tyrant dyd vse: our Auarice and couetousnes by our bybynge and pollyng, our lecherousnes by the defi-lyng of maydens and wiues, our cruelnes by the oppꝛessions, done of vs, with what face or how for shame shal we offer to the the doctrine of Christ, whiche is far away & contrary to all these thinges. The best way & most effectuall to ouercome and wyn the Turkes should be, if thei shal perceiue that thing which Christ taughte & expꝛessed in his liuing to shyne in vs. If they shal per-ceiue, we do not hygbly gape for their em-pires, do not desire their golde & good, do not couet their possessiō, but that we seke nothing els but euen their soules heith, & the glory of god. This is that right, true & effectuous diuinitie, the which in time pas sed subdued vnto Christ arrogāt & pꝛoude philosophers, and also the mighty & inuin cible pꝛinces. And if we thus do, than shal Christ euer be pꝛesent & helpe vs. For tru-ly it is not mete nor conuenient to declare our selues christenmen by this pꝛofe or to-ken, if we kyl very many but rather if we

with whatar tylery chefely the turkes ought to be ouercome

The part of a christen man

saue

saue very many: not if we send thoulades of heathen people to hell, but if we make many infideis faythful: not if we cruelly curse & excommunicate the but if we with deuout prayers & with al our hertes desire their helth, and pray vnto god to send the better mindes. If this be not our intent it shal soner come to passe that we shal degenerate & tourne into Turkes oure selues, than that we shal cause them to be christē men. And although the chaunce of warre, whiche is euer doubtful and vncertayne, should fal so luckely to vs that we hadde gotten the victory, so should it be brought to passe that the poope of Romes dominion and hys Cardinals myght be enlarged but not the kyngedome of Christe whych synally flourysheth and is in prosperitie, if faythe, loue peace, and charitie be quycke and stronge, whyche thynge I truste shal be broughte to passe by the good gouernaunce and prouysyon of the Poope of Rome Leo the tenthe, vnlesse the greate trouble & rage of worldly busynes plucke hym from hys very good purpose an other way Christe dothe professe to be priuate and heade hym self in the heauenly kingdome, whyche neuer doothe florysshe but whan celestial thynges be auaunced. For Christ dyd not dye for this purpose, that goodes of the worlde that riches, that armure, and the reast of ruffelyng fashion of

is to saue and not to destroy

The kingdom of Christe.

the

the worlde, shulde be nowin the handes and rule of certayne prestes which thynges were wont to be in the handes of the gentils, or at the leaste among lay princes, not muche differing from gentyls. But in my mynde it were the best, before we shulde trye wyth them in battayle, to attempt them with epystels and some lytle bokes, but in what maner of Epistles? Not with threatning pystels, with bokes ful of tyrãny but with those which might shewe fatherly charity and resemble the very harte and minde of Peter and Paule, and which shoulde not only preche and shew outwardly the title of the Apostels, but which also shoulde savoure and taste of the efficacy and strength of the Apostels. For because I do not knowe that all the true fountayne & vaine of Christes philosophy is hyd in the gospels and the Epistels of the apostles But the straung maner of prayse sometimes, the troubled speaking of diuers crooked figures and tropes be of so great difficulty, that oftentymes we our selfe also must labour right sore, before we can perceiue the. Therefore in mine opinion the best were that some, both well learned and good of living, shuld haue this office assigned and put vnto them, to make a collectis and to gather the summe of Christes philosophi out of the pure fountayne of the Gospel, and the Epistles, and most approued interpretours

The difficulte of holy Scrypture.

pertours, and so plainly, that yet it might be clearkely and crudyte, and so brefely, yt it myght also be plain. Those thynges whyche concerne fayth or beleue, let them bee contayned in a fewe Artycles. Those also that apperteine to the maner of lyuing, let thembe shewed and taught in few wordes, and that after such fashiō, that they may perceiue the pocke of Chryst to be pleasant gerly, & not greuous and painful: so that they maye perceiue that they haue goten fathers, and not tyrauntes, feders, & not robbees, pillers nor pollers, and that they be called to their soules health and not cō pelled to seruitude. Undoubted they also be men, neyther their heartes be of so hard yron or Adamāt, but that they may be mo lyfted and won wyth benefites and kindnes, wherwith eūen very wilde beastes be waxen gentel and tame. And the most effectuous thing is the true veritie of chryst But let the byshop of Rome also cōmaūd them whō he appointeth to this busines, that thei neuer swarue nor go frō the true patron and exsample of Chryst, nor in any place haue any respect to ỹ carnal affects and desyres of men. And such a thyng my minde was about to bring to passe as wel as I could, whē I made this boke of Enchiridiō. I did se the cōmon people of chrystendome not only in effect, but also in opinions to be corrupted. I considered the

The brefenes of Chrystes doctryne.

The Turckes be men.

The corruptines of the world.

most part of those which pzofes them selfe to be pastours, and doctours to abuse the tytles of Chziste to their pzoper aduantage And yet wyl I make no mentyon of those men, after whose wil & pleasure the wozld is ruled and tourned vp and downe whose vice though they be neuer so manifest, a man may scarcely ones winch, And in such great darknes, in such great troublous ruffynge of the wozld, in so greate diuersitie of mẽs opinions, whither should we rather flie foz succour to the very great and sure anker of Chziftes doctrine, whiche is the gospel? who being a good mã in dede, doth not se and lament this meruaylous corrupt wozld? whan was ther euermoze tiranny? whan dyd auarice raygne moze largely, and lesse punyshed? whan were ceremonies at any tyme in moze estimacio? whan did our iniquitie so largely flow with moze libertye? whe was euer charity so cold? what is wrought, what is red what is decreed oz determyned, but it tasteth and sauoureth of ambition & lucre? Oh how infortunate wer we if Chzist had not left some sparkels of his doctrine vnto vs, & as it were liuely & euerlasting vaines of his goodly minde. Hereto therfoze we muste enfoze our selfe to knowe these sparkes, leuing the coles of mẽs fãtasies. Let vs seke the vaines vntil we find fresh water which spzyngeth into euerlastinge lyfe,

The sure anker.

In thynges confused we must haue recourse to the euangelistes,

like, we delue & dig the ground meruaylously depe for to plucke out riches, which noryssheth vice. And shall we not labour the ryche earth of Christ to get out that thynge which is our soules helthe? There was neuer no storme of vices that did so ouercome & quench the heat of charitie, but it might be restored again at this flintstone: Christ is a stone, but this stone hath sparkes of celestial fire, and vaines of liuely water. In time passed Abrahã in euery lãd dyd digge pits and holes, searching in euery place the vaines of liuely water: but those same being stopped vp agayne by the Philistyans with earth, Isaac and his seruauntes dyd delue againe, and not beyng only content to restore the old, dyd also make new. But than the philistians did scolde and chyde: ye he dyd not cease from diggynge. And in this our time we haue philistiãs, which do prefer the naughty earth to the liuely fountaines, euen those which be worldly wyse, & haue their respect to earthly thynges: & wryng and wrest goddes doctrine and hys gospel to their carnall affections making it serue to their ambitiõ, bolstring vp therewith their filthy lucre & tirãny. And if new any Isaac or any of his family shuld dig & finde some true and pure vayne by and by their hyrable & cruel enemie against him perceiuing ryght wel that, that vayne shal hurt their aduauntage, shall hurte their Ambityon, although

Corinthi. 3.

Genesys. xvi.

Genesys. xxvi.

The philistyans of our tyme.

Although it make neuer so much for ꝑ glo
ry of Christ, streyghte wayes they caste in
noughty earth and with a corrupte inter-
pretacion they stop vp the way, and driue
away the dygget or at the least they make
it so muddy with clay and filthynes: that
who so euer drinketh therof, shal draw vn
to him more slime and noughtinesse, than
he shall good lycoure. They will not haue
those which thirst and desire rightoulnes
to drinke of the pure licour: but thei bring
them to their olde worne and al to troden
cesternes which haue broke stones & mor-
ter, but water they haue none. But yet for
al this, the verye true children of Isaac, ꝑ
is the true worshippers of Christe, muste
not be wered and dryuen away from this
labour, for verely euen they whiche thrust
naughty earth into the fountain of the gos
pel, wold be counted the verye worshippers
of Christ. So that in dede nothing now a-
daies is more perilous, then to teach true-
ly Christes learning? So greatly haue the
Philistians preuayleth sygtinge for the
earth preching earthly things for celestial
and mens inuencions for gods commaun-
dementes: that is to saye, not teachynge
those thinges which make for the glorye of
Christe but those thinges whiche be for
their owne aduauntage which be pardons
compositions, and such lyke welfare. And
this they do so muchyo more perilously be-
cause

here.

The marchan
tes of pardis.

cause they cloke their couetousnes with ȳ
titles & names of great & myghty prynces,
ye and of Christ also him self. But ther is
no man that dothe more or better seruyce
vnto prynces or ȳ deserueth more thäcke
at their handes then he doth, which ende
uours him self al that he can that the peo
ple may obediently do their duties to god
and their prynce. and vertuously encrease
in wealth and prosperitie and so to liue in
vnitie togyther. But some of the flocke of
scholemē, will here speke against me, say-
ing it is easy to any man to geue generall
preceptes what is to be desired and what
is to be eschewed but what shalbe answe-
red than to those that aske counsel for so
many fortunes and chaunces? First I an-
swere, that there be more diuers kindes of
such worldly businesses, than that any liv-
uing person can geue direct & sure answer
to eche one of them. Secondarily, there is
such diuersity of circūstances, whiche if a
man do not know it is not wel possible to
make answere. In conclusion, I doubte
greatly whether they themselues haue a
ny sure answere that they maye make se-
yng they differ in so many thinges amōgs
them selues: And they also which amon-
gest them be of the wiser sort, do not than
answere: This ye shal do, this shal ye not
do, but of this maner. This is mine opini-
on were the better, this I suppose to be in

A man can make no certain answeres euery tyme

tollerable. But if we haue that ſimple and
Thely ſhte of fayth. bzight eye whych the goſpell ſpeaketh of,
if the houſe of our mynd haue in it the can
del of pure fayth ſet vpon a candelſtycke,
al theſe tryfles ſhal eaſely be put away, &
auoyded as it were cloudes oz myſtes. If
we haue the rule and patrone of Chryſtes
charity, to it we maye applye & make mete
al other thyg ryght eaſy. But what wil ye
do whē this rule doth not agre with thoſe
thinges, which he hath commenly vſed ſo
many hundzeth yeres, and whyche he oz-
dayned and eſtabliſhed by the Lawes of
pzynces, foz this thing chanceth very oft.
Ye muſt not condempn that thyng which
pzynces do, in executing their office, but a
Chryſte is the centre the Cyrcles. gayne do not corrupte and defile the hea-
uenly philoſophye wyth mens dedes. Let
Chryſt contynue and abyde as he is in dede
a verye centre oz mydle poynte vnmoued
The ſyrſte of men of the Church. hauyng certayne cyrcles goyng rounde a-
bout him, moue not the marke out of hys
own place. Thoſe which be in the furſt cir
cle nexte to the centre (that is to ſai next to
Chriſt) as prieſtes and Biſhops, that truly
preach goddes wozde, and ſuch to whome
it belongeth to folow the Lambe whether
ſo euer he ſhall goo let them enbzace and
holde faſte that mooſte pure parte, and ſo
far fozth as they may, let them cōmuny-
The ſecond of pzynces. cate and plentuouſlye geue the ſame vnto
theyz nexte neyghboures. In the ſeconde

cyrkel

eyzkle, let all temporal and lay pynces be, whiche in kepinge warre and makynge lawes after a certayn maner do seruice to Chzist eyther whan with rightful batayle they dziue away their enemies, and defend and maintaine the publike peace, & tranquilitie of the cõmune wealth oz els when wyth punishment according to the lawes they punish malefactours and euil doers. And yet because they can not chose but of necessity be occupyed, and busyed in such thynges as be icyned, wyth the most vyle dzegges and fylth of the earth, and wyth belynes of the world: it is ieopardus, least they fal somwhat further of from thecentre and marke, least they make sometimes wat foz theyz owne pleasure, and not foz the commune wealth, least vnder the pretext of iustice they vse cruelty vpon those whome they myght reforme with mercye: least vnder the tytle of Lozdshyp they pyl and pol these people, whose goodes they ought to defend. And moze ouer as Chzist like the fountain of euerlasting fire, doth dzaw next vnto hym the ozder of pzestes, and maketh them of lyke nature, that is to say, pure and clene frõ al corruption of wozldly dzegges and filthynes. So in like case, it is the office of pzestes, and specially of the hyghest, so much as they can, to cal and dzawe vnto them those that be pznces, and haue power and authozitie.

The office of sacerdotes.

And if it fortune at any tyme, that war do ryse sodenly in any place, let the bysshops endeuoure them selues, so muche as in thē is, eyther to end the stryues and varyaunces wythout sheddyng of blood: or if that can not be brought to passe, by reason of the great stormes of worldly besynes, yet let thē so do, that as lytle blood as may be shed, and that the warre maye shortlye be brought to an end. ¶ In tymes passe then bysshops authority had place euē in iuste punyshmentes, and hathe goten dyuers tymes (as saynt Augustine plainly in hys Epistle doth testify) the malefactours frō the handes of temporal iudges. For some thynges there be so necessary vnto the order of the commune wealthe that partye nor yet Christ dyd dissimule at them, and partly he put them from him and partlye neyther approuyng nor dysalowing them dyd in maner wyncke and loke beside thē. He wold not know the moupe of Cesar, nor the scripture vpon it. The tribute hee commaunded to be payed if it were due debt, as though it lytle perteined to him so that god had his duty. The woman taken in adultry, he neyther condempned, neyther openly absolued, but only did bid her that she should no more do so. Of thoose whych were condēpned of pylate, whose blood he entremingled among their sacrifyces, he neyther sayd, it was well don nor

Augustyne.

What thynges and how farre forth they appertayn to the heades of the churche.

cupi

euyl but only threatned euerye man, that they shoulde be punyshed wyth a lyke destruction, if they dyd not amend. Moreouer, whan he was desyred to deuide the enheritaunce betweene the two brethren he playnly refused it, as an vnworthy thing for hym to geue iudgement of suche grose matters, whych did teach thinges heauenly. And also of the other part, there be certayne thinges whych he openly abhorred, as the couetous pharyses, the ipocrites, the proude rych folkes, saying vnto them Wo be vnto you. He neuer rebuked the apostles more sharply, the whan they wold haue ben auenged, or whan they were ambitious, whan they asked hym whether they shuld cõmaund fyre to be sent down from heauen, to burne vp the citye frome whens they were shut, forth he answered and sayd to the ye know not of what spirit ye are whã peter was about to call him vnto the worlde to his passion suffryng, he called him an aduersari, whan they cõtended about the preeminence, whych of them shuld be the best, how often and how many wayes doth he cal the backe to a cõtrary mynde? And other thynges there be whych he teacheth and cõmaundeth openly to be obserued: as not to resyste euill, to do good to thyne enemies to vse mekenes of mynde, and other lyke. These muste be departed in sondre, and euery of theim set

What thynges Christe openly rebuketh.

What thynges Christ teacheth openly.

Princes lawes as of the weake sorte of thynges.

in order in hys owne place. Let vs not therfore strayght wayes make Christ, an auctour of al thinges which be done by princes & temporal officers nor defēd it (as we cal it) to be done by gods law. They deale & meddle with many thynges whyche be low and grosse, not altogyther of ꝑ verye pureness of a christen man, yet they be not to be rebuked, in as much as they be necessary to the maintenaūce of order to be observed. For we be not by the ministring of their office made good al be it, that by thē it is caused, that we be lesse cupl, and that they which be cupll do lesse hurt and noyaūce to the cōmune weith, & therfore they also ought to haue theyr honoure, because they do shewe what serue the iustice of god, & the publike & cōmune trāquilitie, without the which, somtime those thinges be troubled & vexed, which belong to godly holynes. They must be honoured whē they do their office: & if sōtimes thei vse their power for their pleasure or profit, yet peraduēture it were the best to suffre theym leaste more hurt should sprynge therof, for there appereth an ymage, or rather a shadow of the deuine iustice in thē, which iustyce yet ought to shine more euidētly, & more purely in the liuing and lawes of Princes. An ymage doth of an other maner shewe in a mirrour of glasse, than it doth in yrō. And in the third circle must al the cōmune peo-

Cupyl rulers must be sufferd.

The thyrde cyrcle.

ple

ple be, as ꝑ moſt grote part of al this worlde but not yet ſo groſſe, but that thei pertein vnto the miſticall bodye of Chriſte for the eyen be not the only mēbers of the bodye, but alſo the legges, the fete, & the preuye partes. And thoſe whiche be in the third circle, we ought to ſuffre in their infirmitie, that aſmuch as is poſſible, we do cal them vnto thoſe thinges which be more approued of Chriſt. For in the miſticall bodye, he that but late was the fote may be the eye. And like as the princes, if they be not al ꝑ beſt muſt not with chidinge be exaſperate leaſt (as ſaynt Auguſtyne ſayth) whā thei be moued, they ſtyr vp perillous tragedies ſo that the weke people lyke as Chriſt ſuffered hys Apoſtels, & nourysshed thē, muſt be ſuffred, & after a fatherly maner cherisshed, vntil they were more aged, & ſtronge in Chriſte. For godlynes hath his infanſy, it hathe mene age, it hath ful ſtrengteh and perfecte age, yet al menne after their degre muſt endeuoir thē ſelf to attayne & come vnto Chriſt. The elementes haue euery one his proper place, but ꝑ fire whiche hath the hyeheſt place by lytel & lytel drayweth al the other vnto him, & ſo muche as he can, tourneth them into his nature. The cleare water he turneth into the ayre and the ayre clarifyed, he tranſtourmeth into hys owne nature, Saint Paule doth in manye thynges ſuffre and pardone the

The weake muſte be ſoſtborne.

The chaunge of one elemēt into an other.

Corinthians, but in the meane seasō put-
tynge difference betwene those thynges
whych he dyd profette in the name of hys
Lorde, vnto them that were perfyte, and
those thynges whych he dyd pardon, that
were wrytten in hys owne name, vnto the
that were yet weake and yong in Christe:
but euer in thys truste, that they shuld pro-
fyte and go forward to more strength and
perfectyon. And also he trauayleth again
to bring forth the galathians vntil Christ
be fashioned in them. Nowe if anye man
wyl thynke thys cyrcle to be more conue-
nyent for princes, I wyl not stryue greatly
wyth him. But what so euer is without
the thyrd cyrcle, is at all tymes, and in all
poyntes to be hated and refused: as ambi-
tion, desire of money, lechery, pryde, rēgāce,
enuy, backbityng, and suche other pestile-
ces, whych than only he made incurable,
whan they disguised with vilet and cloke
of holynes and vertue do crepe into ỹ cir-
cle afore spoken, that is, whē vnder ỹ pre-
tept of executyng the law and iustyce, we
vse our tyrannye, whan by the occasyon of
religion, we prouide for great lucre, whan
vnder the sytie of defendyng the churche,
we hunt for worldly power and auctorite:
and whan so euer those thinges be cōmā-
ded as thinges pertetninge vnto Christe
whych be disagreyng much from his lear-
nyng. Therfore the marke must be set be-

The marke

fore

before euerye man, whiche they ought to shote at: and there is but one marke, whiche is Christe, and his most pure learning. If thou set forth a worldly mareke, in the stede of a celestyal marke, than shal there be nothyng wherunto a man ought iustly enforce him self, which laboreth to profyt and go forward. Euery man ought to enforce hym self to that which is best, & most perfyte, that at the least, we maye attayne and come to the meane thynges. And ther is no cause why we should put away any kind, or maner of liuing from this marke. The perfection of Christ consisteth onlye in the effectes, and not in ỳ maner or kind of liuing: it consisteth in the mindes, and not in the garmentes, or in meates & drinkes. There be among the monkes whiche be scarce able to be put in the third circle, yet I spake of those whiche be good, but yet weake, and not perfect. There be amongest those that haue had two wiues whyche Christ thynketh worthy for the fyrste cyrcle. Nor yet in the meane time I do no wrong to any maner of liuing, or professiō though I propone, and set forth afore euery man, that thing which is best, and most perfyt: Onlesse ye thynche Plato to haue done iniurye agaynste all cities, because in his boke of the gouernynge of a cytye, or a commune weith, he fained such example of a commune weith, as yet neuer any mā

may not be chaunged.

All must labour to perfytnesse.

could se. Or except ye do thinke ꝓ Maintilian hath hurt the hole ordre of oratours, because he fayned such an exãple of an orator, as yet neuer was. And though thou be fat frõ the principal & chefe patrõ christ thou art not therfore cast away, but extimulate & moued to go forward and profit. Art thou nere the marke? thã art thou monished and counsayled to approche more nere for there was neuer yet any mã that went so far forward, but that he myghte haue gone much more nere the marke.

There is no kind of liuing, but it hath sõe perillous points annexed vnto it to cause mẽ to degenerate frõ the truth. And who so euer sheweth these ieopardous & daũgerous pointes, doth not derogate nor mynish the honour of the order, nor speke agaynst it, but rather is for the profyt therof. As the felicitye of princes, is in daũger to fal into tiranny, is in daunger & ieopardy of folyshnes & flatterynge, now who so euer sheweth those daũgers to be eschued doth deserue thanke of the lord of princes. For he doth not speake agaynst their magesty, wherin they glory, which doth shew in what thinges their very maiesti doth cõsyst, wyech also doth put them in remembrãce wherto they were swoorn whan they toke their auctoryte: what is their dutye vnto their people, and what they oughte to do vnto their offyces. The heades and

The commune vyces of dyuers.

Byshoppe and other.

rulers

rulers of the church, haue in a maner affi-
nity with two pestilence vices, auarice, &
ambitiō, which wel perceiuing saint peter
the pastour & folower of Christ, doth mo-
nish the bysshops to fede their flocke, & not
to pyl, pol, & fle them. Not that they shuld
not fede the, because of any filthy aduau-
tage, but of their fre & ready wyl: not that
they shuld vse the selfe as Lordes vpō the,
but that by the example of life, they shuld
prouoke them to godlines, rather than by
threatnynge and power. Moothe he than
speake against the order of prestes which
doth shew by what meanes, & how the bi-
shops may truely be great, mighty, & rich:
Moreouer the kynde of religious men is
accompanyed most commenly (besides o-
ther enormities) with suyerstition, pryde,
ypocrisy, and backebitinge. He doothe not
straycht condempn their maner of liuing
whych doothe shewe and admonyshe them
in what thynges moste true religion doth
stande or reaste: and howe muche the true
godlynes of a Christian man is away frō
pryde: howe farre true charity is from al
fayenyng & discept: how much backbityng
and sclaundrynge & enymoulnes of tong
is contrary to pure and true holynes. And
specially, if he shew what is to be eschew-
ed, after suche sobre and discrete man-
ner, that he do neyther name any mā, nor
touch any order what thīg is that in this
mortal

petri. v.

To whych vi
ces the comon
sort of monks
be prone.
A sentence.

A sentence.

mortal lyfe so fortunate and prosperous, but it hath some pestylent thynges annexed vnto it. Therefore lyke as he dothe not kepe the healthe of the body, but helpeth it, who so euer sheweth what thinges corrupteth healthe, and what thynges preserueth it: so he doth not dyswarde men from religion but exhorteth the rather vnto it, which sheweth the corruptous intecception therof, and also the remedyes. For I am informed, that ther be diuers which so iudgeth of this boke, as though the preceptes ther of dyd wythdraw and tourne away mens myndes from the lyfe of religious men by cause they do not so much prayse alowe ceremonyes, neyther yet mens constitucions, as some woulde: whiche in dede ouer much regard the. And ther can be nothing so circumspectly spoken but that therof lewde & euil persons do take occasion, either of quarellyng, or els of lyenyng. So that it is daungerful now a dayes to any man to teache any thyng wel. If a manne should dyswade from such war & batayle, whych now of longe tyme hath bene vsed worse than was euer amonges the Gentyles, for thynges of no valure, he should be noted by and by of the pyckequarels to be one of those whiche thynken, that no warre is lawful for a Christian man. For these whyche were the byngers vp & auctours of this sentence, we haue made he-

The quarel of some persons.

Nothyng is free from the cauellary or euyl persons.

reupkes,

retykes, bycause a pope of Rome. I wot not who, dothe semeto appzoue a lowe warre. And yet he is not suspected nor noted of heresy, whyche dothe pzouoke and styz vp men to battayle, and bloweth the trūpet ther vnto foz euery trifling matter agaynst the doctrine both of Chzist, and hys Apostles. Jf a mā admonish, that this is a dede truly belongynge to the successour of an apostle, to bzynge the Turckes vnto religion with Chzistes helpe rather than wyth warre annone he is suspected as thoughe he affyzmed not to be lawfull foz Chzisten men to withstand the turkes whan they inuade vs. Jf a man shew and pzayse the temperance that was in the apostels, and spoke any thinge agaynst the great superfluitie that is vsed now a daies there be that note him foz a fauozer of the Ebionytes. And if a man exhozt diligently, that these whych be maryed, shulde rather be ioyned together, by the consentes and agreyng of their mindes, than by the embzasynges of theyz bodyes, and pureyse to vse matrymony, ꝑ is as much as might be it were made lyke to virginitie, he is annone suspected to thynke that euery acte of matrimony were synne, and vnlawful as the marcionites did. Jf a man do admony the that in exercyse and disputacyons, specially of deuinitye there shoulde be no ambicions partinacy to ouercome hys fe-

Battayle

Ouerte.

low,

low, in defendyng his owne opinions, nor no ambition to shew what they can do in cõmune places, he is wrongfully accused, as though he dyd condempne vtterlye all schole learning. For saint Augustine whē he geueth warning to the logicions, that they shuld beware of lust to braule & chyde doth not condempne logyke, but sheweth the pestylences thereof, that it might be eschued. Also if a man note, or reproue the preposterous & wronge iudgemente of the cõmune people, which among vertues, esteme those to be of ꝑ lowest sort, & cõtrary whych also among vices most sore hateth and abhorreth those which be the smallest and lyghtest, and cleue ca me, whē they be moste abhominable and greuous. Anone he is accused, as though he shoulde fauor those vyces whyche he sheweth to be more greuous than other, and as thoughe hee shuld condemne those good dedes and benefytes, to whõe he preferreth other more holy and better. As if a man did admonish and geue vs warning, that it is more sure to trust vnto good dedes than to truste to the ꝑsoope of Romes Pardones (whyche is all togyther vayne) yet he condemneth not al thinges but preferreth ꝑ whych by Chrystes learenynge and Doctryne is of more certenty. And if a mā do teach those for to do better whych tarye at home and prouided for their wife and chyldren than

The subterted iudge ment of vertues & vice

Pardons.

those

thole whiche go to see Rome. Jerusalem, of saint James, and that mony which thei shuld spend in that long and perillous iorney, to be better and more deuoutly spente vpon poore folkes, yet condemneth not he their good intente, but preferreth that which is more neare to the very godlines. And this is a thyng not only vsed now in our tyme, but also in times heretofore past to abhorr some vices as though there were none other, fauning vpon the rest, as they were no vyces at all, whan in very deede they be more detestable, than those which we so hate and abhorre. Saint Augustine doth complayne in his Epistles, that lasciuiousnes of the flesh, is only imputed vnto the priestes of Affryke as a vyce, & that the vyce of couetousnes, and dronkennes be taken welnygh for a prayse. This speeially we speake most agayne and cry out vpon, and exagerate for an exceading abhominable fact, if one touch the bodye of Christ wt the same handes, wherewyth he hath touched the bodye of an harlot. And there be some ouer raging bold, ꝑ be not a frayd openly to affirme that it is lesse sinne for a woman to commyt carnal act with a brute beast, thē to lye wt a priest. Nowe he that clothing rebuketh their vnshamefastnes, doth not therfore fauor ꝑ noughtines of priestes, but sheweth ꝑ they regard not those offices, which be a great deale more

They whiche go to Jerusalem do no gret thyng.

Only voluptuousnes is abhorred in sacerdotes.

to

A sacerdote beyng a dycer or fyghter,

to be cried out vpon. But if a preest be a dicer, a fighter, a brauler, a vnlearned drawned and wrapped in temporal besynes, all gyuen to the cupl seruice of euill princes: yet agaynst hym they cry nothyng at all, which altogyther worldly, and polluted, dothe handle and entremeddle with holye misteryes, when a preest is a flaterer, or a pycke quarel, whych with hys better tõge & false lyes, doth hurt the names of those whych neuer offended hym, but rather hath done hym pleasures. why do we not now cry out? Oh what an horryble sinne is this to receyue thy Lord god which suffred his passion for sinners, with that tong which is ful of poyson of hel, & wyth that mouth wherwith thou killest & sleest innocentes. But thys cupl and vngracyousnes, we set so lyteil by, that in a maner those men are euen prayed for it, whyche professe themselues to bethe moste religious amongest religious men. Yet is no man that demeth but they are to be reprehended and fore rebuked, whych nourishe & kepe at home concubynes, to the cupl example of all the commune people, but yet these other cupl vices be more hateful to god. For he doth therfore say that butter is nought, which sayth that hanye is better, and more to be preferred, nor yet doth not approue the fe uer that counsaileth the phrenesy more to be auoyded. And it is hard to tel wyth

how

how great infection of maners and dis-
ficion, doth spryng of these peruerse and
wrong iudgementes. There be diuers thin-
ges nowe a dayes receyued into the ordet
of vertues, which rather haue the vyser &
apparance of godlynes, than the nature &
strengthe of it, in so much that vnlesse we
loke well vnto theym, and take good hede
of them, they do quech and vtterly destroy
vertue. If it had ben but a lytel pestilence
of religion, which in ceremonyes doth lye
couered. Paule woulde neuer so sharplye
haue spoken agaynst them in all hys epy-
stels. And yet do not we condempn in any
place ceremonyes, that be moderately ob-
serued, but that al holynes shuld be ascri-
bed vnto them, we cannot suffer. Saynte
Augustine did prohibite those of the clear
gy which wer in houle with him, to vse a-
ny notable vesture but if they woulde be
commended of the people, that they shuld
rather dryng to passe by their maners and
vertuous liuing, than by any sundrye fa-
shyon of rayment. But nowe a dayes it is
a world for to se what new and wonderfull
fashyons of apparell and vesture there be.
But yet I speake not agaynste that: but
thys I meruayle of, that those thinges
are so ouer muche regarded and sette by,
whych peraduenture myghte by ryghte re-
prehended. And agayne that those hyn-
ges bee soo lytell regarded, whyche wee

Certain thinges haue only an outwarde shew of godlines.

Ceremonyes be of the meane sort.

A rule of saint Augustyne.

The rules of men.

should only beholde and regarde I do not raple agaynst the gray Fryers and blacke monckes, that they make muche of theyr owne rule but because certayne of theym regarde more theyr owne rules, than they do the Gospel, whych thyng wold to god were not founde in the most part of them. I do not speake agaynste this, that some eate fyshe, some lyue wyth herbes, other wyth Egges, but I admonyshe those too tyre, and to be farre oute of the way, whiche wyll of theese thynges institute theym selues after the manner of the Jewes, thynkyng them selues better, and preferryng theym selues to other, for suche trystes of mens inuencion, and take it for no defaute at all too hurte an other mannes good name with false lyes. Of the diuersitie of meate and dryncke. Christe neuer commaunded anye thynge, nor the Apostles. But Paule oftentymes did dissuade vs from it, Christe curseth bytter sclaunderynge, whyche also all the Apostelles doth detest and abhorre: and yet that not wythstanderynge, we wyll appeare relygyous in suche dysynge of meates and in hurtynge mennes fame we be bouldе and hardye. I praye you, thyncke you that he whyche dothe admonyshe theese bothe in generall, not touchynge anye manne and also loupngly dothe hurte relygyon: who is so madde, that he wold be accompted

Diuersitie of meates.

ted eloquent for shewyng and dryngynge to lyght, the vices that belong to monkes But these peraduenture feare, least they? couentes & brethren wold be lesse obedient, and least also there wold not so many desire to be shauen in their order. Yet verely no man is more obedyent to hys head thā he which enspyred with the holy ghost, is free and at libertie true and very charitie fasshethal thynges wel in worthe, and suffereth all thynges refuseth not hynger, is obedyent vnto rulers, not only to those that be sober and gentyl but also to those that be sharpe and rough. But yet rulers muste be wise of this, ? they do not turne the obedyence of other menne, into their own tyrannye, and that they had leauer therefore to haue them superstitious, than holye and vertuous, wherby they myghte be more obedyent at euery becke. They haue pleasure to be called fathers but what carnall father is there, that woulde haue hys chyldren euer infantes and yong because he myghtwyse hys power vpō them at hys owne pleasure. And of the other parte, all those that purpose to profyt in the liberty of Chryste of thys they must beware, least as Saynte Paule dothe admonyshe, they make their liberti a cloke or couer to their carnall liuinge. Or as Saynt Peter teacheth wyth theyr lyberty, they make a couer and a cloke to maliciousnesse. And be

The infenōdis obediēce may not be abused.

The more religious man is the les he yelderh to ceremonyes.

not one or two so abuse this liberty, yet it is not tyghte forthwyth, that all other therfore should be euer kept in superstitiousnes and bondage of Ceremonies lyke vnto the Iues. And who so euer wil mark it shal perceyue that amongest the lerely. ous men no man causeth the Ceremonies to be more straytlye obserued, than they, which vnder ỹ preceptes therof, be as kinges ouer other, and Seruauntes to theyr owne bellyes rather than to Christ. More ouer, they neede not to be afrayd, least such kynd offenes be not inough spred abrod in so great diuersity of mēs natures wher by it is caused that nothing is so vnreasonable, but dyuers and many wyl loue and desire it, although their selfes ought more to desire that they had true professours of religion, rather than many. But would to God that it were prouyded and ordayned by a law that no man shuld be taken in such snares afore he were twenty yeres of age, before he cōthyng knew him self, or knew what the nature and vertue of true religion is? But these which like vnto the phariseis doing their owne besines and prouiding for theyr own profite, wander about to make nouilles both by sea and land, shal neuer faple of yong men lackyng experyence, whom they may allure into their baites and nettes, and also deceiue. Where be a great nomber of foles and simple soules

weth.xxiii.

in

euery place. But I despyte euen with al my
heart, and I dout not but so to do al that
be very good men, that the religion of the
gospel might be so pleasant to euery man
that they beyng contented therwith shuld
not despyse the religion of blacke monkes
or grape Fryers. And I doubte not but so
wold saint Benedicte and Frauncis the
selues. Moises did reioice that his own ho-
noure was defaced and dymmed with the
glory of Christ: and so shoulde those other
be glad, if for the loue of Christes law, we
set nothyng by mās constitutions. I wold
that al christen men did so liue, that these
which now be called only religious shuld
appere lyke religious, which thinge euen
at this day is of truth, and that in many.
For why shoulde I dyssymule that thynge
that is so manifest? And yet in the old time
the beginning of the monasticall life, was
nothyng elles but a goyng a syde into a se-
crete place from the cruelnes of ydolaters
And anon after the maner of liuing of re-
ligious mē which folowed them, was no-
thyng elles but a reformacyon and calling
agayne to Christ: for the courtes of prin-
ces in the olde tyme, shewed and declared
their Christendome in their titles, rather
than in their liuing. The bysshops anone
after were corrupt with ambition and co-
uetousnes and the comē people also fain-
ted and waxen colde, from the charytye,

All thinges gi-
ue place to the
glory of Christ

The fyrste be-
gynnynge of
Monkes in old
tyme.

whych was in the primitiue churche; and
for thys purpose dyd sayncte Benet seke a
solitary lyfe and than after hym Bernard
and after that dyuerse other did associate
them selues togyther, for thys entent on-
ly, that they myght vse the pure and sym-
plicyte of chrysten me than after in pro-
cesse of tyme, whan theyr rules and cere-
monyes dyd encrease, theyr true godlines
and symplenesse dyd abbate and decrease
And nowe although we se men of religi-
on to be ouer muche oute of good ordre, &
to vse maners lyke vnto gentyles, yet is
the worlde fylled wyth newe institutions
and kyndes of religion, as though they
should not fall to the same poynt hereaf-
ter, that other haue done afore theym. In
tymes passed (as I sayde) a religious life
was nothynge but a solytarye lyfe. And
nowe they be called relygious, whych be
all togither drowned in worldly busines,
vsyng playnly certayne tyrannye in world
ly maters. And yet these for their apparell
and style (I can not tel what) dothe cha-
lenge such holynes to thē selues, that thei
accompt al other comparison no Chrystē
men at al, why do we make so strayte and
narrow Chrystes religion, which he would
haue so large. If we be moued with mag-
nificial & hygh termes, I praye you, what
thing els is a cite but a great monastery.
Monkes be obedyent to theyr Abbot and

gouer-

From whence Ceremonyes come.

Monkes most worldlye.

A Cytye a greate monastery.

gouernours, the citezyns obey the bishops
& ministers, who Christ him self made rulers
& not by auctority of man. The mõkes liue
in idelnes, and be fed of other mens libe-
ralitie possessing that amongest them self
in commune, whiche they neuer laboured
or sweat for (yet speake I nothyng of ths
that be vycyous). The Citezyns bestowe
that wyche they haue gotten wyth their
greate labour and trauaile, to them that
haue neade, euery manne as he is of habi-
lytye and power. Nowe as concernynge
the vowe of chastitie. I dare not be bolde
to expresse what dyfference is betwixt the
relygyous man vnmaryed, and the chaste
matrymony of the other. And to be shorte,
he shall not very greatlye lacke those thre
vowes of mãs inuencion, that doth kepe &
obserue purely and sincerely that fifth ou-
re vow, which we al, solemnly, make vn-
to Christ and not vnto man, when we re-
ceyue our baptime. And if we cõpare those
that be cupl of one kinde, with those that
be cupl of the other, wythoute doubte the
temporall men be much better. But yf we
cõpare those which be good of the one sort
wyth those that be good of the other, ther
is lytell difference, if there be anye at all,
sauing that those appeare to be more reli-
gyous whych kepe their religion and du-
ty wyth lesse coaccio. The rest is therfore,
that no man foolishly stand in his owne cõ-

Obedience to
ueryte chefely.

kepe neither for his diuersyte of liuing fro other men, nor dispise nor condempne the rule or order of other mens liuyng. But in euery kynde of liuyng, let this be our commune study, that euery man accordyng to hys power, endeuoyre hym self to attaine vnto the marke of Christe, which is set vp to all men, and that euery man doo helpe other to it, and also help other, neyther enuying them that ouerrun vs in this course nor disdaynynge them that be weake, and can not yet ouer take vs. In conclusyon, whan euery man hath done that he can, let hym not be lyke vnto the pharesy, whom the Gospell maketh mencyon of whiche toke hys good dedes vnto godlesyng & lasse ewisein3 weke, I pay al my tithes and so forth. But after Christes counsayl let hym speake from the harte, and to him self, and not to other, saying: I am an vnprofytable seruaunte, for I haue done no more than I ought to do. There is no man that better trusteth then he that so distrusteth. There is no man further frome true religion, than he that thincketh him self to be very religious. Nor Christes godlynes is neuer at worse point, than whan the thyng which is worldly, is preferred vnto Christ, and the auctorite of man is preferred vnto the auctorite of god, we muste all hange of that head, if we wil be true christen men. Moreouer, who so euer is obedy-

ent

Ye kynde of lyfe ought to be reproued.

The vnkyndenes in our selues is moost pernicious.

How far prelates must be obeyed.

gyt for a man which doth perswade and cal him vnto Christ, he is obedient vnto christ and not vnto man. And who so euer dothe tollerate and suffer those mē which be subtyl, cruel and imperious, teachyng ꝑ thing whych mysseth not for religion, but for their tyrannye: he dothe the pacientmente for a christen man, so that thyse thynges which they commaund be not vtterly wicked and contrary to Christes doctrine, for then it shalbe conuenyent to haue that answere of the apostels at hand: we must rather be obedyent vnto God, than to anye man. But we haue lōg ago passed the measure and quantitie of an Epistle, so greatly the time diswadeth vs, while we comen and talke most plesantly with our welbeloued frende. This boke is sent to you in Frobenius print, as thoughe it were newe borne again much more ornate and better corrected than it was before. I haue put vnto it certaine fragmentes of myne olde study in times passed. Whe thought it most conuenient to dedicate this edicion (such as it is) vnto you ꝑ who so euer shall take anye preceptes to lyue well of Erasmus, should haue an example ready at hand of our father Wolzius. Oure Lorde preserue you good father, the honour and worshyp of al religion. I pray you cōsel Sapidus that he be wise, that is that he go forth as he hath begō: ꝑ to wyn Whelingus, ye shal

speke

speake also that he prepare al his armure to fight hoyse with the Turkes, forasmuche as hee hathe kepte warre longe ynough with kepers of Concubines. And I haue greate hope and truste to see hym ones a Bysshop, and to ryde vpon a Mule, and to be set in high honour, with a mitre and a Crosse. But in ernest I pray you commaunde me hartely both vnto them and vnto Rutes and the rest of my frendes, and in your deuout prayers made to God.

I pray you remember Erasmus, and pray for his soules health. At Basile the even of the Assumcion of our lady

In the yeare of our Lord God a thousande CCCCC and eyghtene.

C.D

Here folowyth the table of thys present boke.

We must watche & loke aboute vs euermore while we bee in thys lyfe. capitulo. i.

Of the weapõs to bee vsed in the warre of a chrysten man. capitulo. ij.

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Agaynst wrathe and desyre of wreke and vengeance. ca xxviii

The ende of the Table.

A compendiouse treatyse of the Soudiour of Chryst called Enchyridion, whych Erasmus of Roterdame wrote vnto a certayne Courtyer a frende of hys.

Thou hast delyred me wyth feruente studye Synguler beloued brother in Chryst, that I should dyscribe forth, compendyously, a certayne crafte of vertuous liuing, by whose helpe thou mi-ghtest attayne a vertuous minde, accordyng to a true Chrysten manne. For thou sayst that thou art and hast bene a greate while wery of the pastyme of the court, and dost compasse in thy mynde, by what meanes thou mightest escape Egypt wyth all her both vices and pleasures, and be prepared happelye with the captaine Moyses vnto the iourny of vertue. The more I loue the the gladder I am of this thine so holye a purpose, which I trust (ye without helpe) he that hathe vouchedsafe to styr it vp in the, shal make prosperous, and bryng to good effect. Notwithstanding yet haue I very gladly and willingly accõplished thy desire, partly because thou art so greate a frend of mine, partly also bicause ỹ requi-rest so charitable thynges. Nowe enforce thy selfe, and do thine endeuour, that ne-ther thou maist seme to haue desired mi ser-

Egipt betoke-neth synful li-uyng.

vice

uice and dutye in vaine, neither I to haue satisfyed thy mynde without any trust, ye let vs bothe indifferentlye beseche the blessinge spyryte of Jesu, that he bothe put wholesome thinges in my mind, whyle I write, and make the same to the of strēgth and effycacye.

¶ We must watch and loke about vs euermore, whyle we be in this life.

Capitulo. i.

The lyfe of man is but a warfare saith. Job. vii.

THe first poynte is, we must readers haue in mind continually, that the life of mortal men is nothing but a certaine perpetual exercise of warre: as Job witnesseth, a warryour proued to ꝑ vttermost, & neuer ouercome. And that ꝑ most part of men be ouermuch dyscepued, whose myndes this world as a iugler holdeth occupied w̄ delicious & flatering pleasures, whych also departing from warre, as though they had conquered all their enemies, make holy daye oute of season, and geue thē selfe to rest out of time non otherwise truly, than in a veri assured peace. It is a meruailous thig to behold, how wout care & circūspection we liue, how idelli we slepe, now vpon the one side, & nowe vpon the other, wha without ceasing we are besieged with so great a nōbre of armed vices sought & hunted for with so great craft inuaded daily with so great laying a wait. Behold ouer thy head wicked deuyls ꝑ do

The comparacio of the world to a iugler.

Peace, peace, & yet is there no peace at al.

neuer

neuer slepe but kepe watch for our destruc
tion, armed against vs with a. M. deceites
with a. M. crafftes of noysaunce which en-
force frō an high to wold our minds with
weapōs brenning & dipped in deadly poi-
son, then the which weapōs neyther Her-
cules, nor Cephalus had euer a surer darte,
except they be receiued with the sure & im-
penetrable shield of faith. Then again on
the right hand, and on the left hand, afore
and behind, this world striueth against vs
which after the saying of saint Jhō, is set
al on vice and mischefe. And therfore is to
Chryst both contrary and hated. Nether it
is one maner of fight. For somtimes with
gonnes of aduersitie, as one raging wyth
open warre, he shaketh the walles of the
soule: Somtime with great promises) but
yet moste vayne) he prouoketh to reason:
and somtime by vnderminynge he stealeth
on vs vnware, to catch vp among the ydel
and careles men. Last of al vnderneth the
slypper serpent, the fyrst breaker of peace
father of vnquietnes, otherwhyles hyd in
the grene grasse, lorking in his caues, wrap
ped togyther a. C. colde rolles, ceaseth not
to watch and lye in a wayt beneath in the
hele of our woman, whō he once poisoned
By the woman is vnderstande the carnall
part of a man otherwyse called sensualite.
This is our Eue, by whom the moste crafti
serpent doth entyse & draw our mindes to
mortal

Diuers enne-
myes from a-
boue.

Enemyes on
hand.

Enemyes of
hell.

Eue signifi-
eth affections

mortal and deadly pleasure. And further-
more as though it were but a tryfle that so
great company of enemies should assaute
vs on euery syde: we beare about with vs,
where soeuer we goin, very secrete par-
tes of the mynd, an enemy nearer than one
of acquaintance, or one of housholde. And
as nothing is more inward, so nothing is
more perylous. This is the old and earth-
ly Adam, which by acquaintãce and accu-
stomable familiaritie, is more neare to vs
than a citezyn, and is in al maner studyes
and pastymes to vs more contrary than a-
ny mortal enemy: whome thou canst kepe
of wyth no bulwarke, neither is it lawful
to expel him out of thy pauilion. Thys fe-
low must be watched wyth a. Lyncies, least
persuenture he set open the castel or citye
of god, for deuyls to enter in. Seyng ther
fore we be vexed with so fearefull and cru-
el war, and we haue to do or striue with so
many enemies, which haue conspyred and
swore our death: which be so besy, so ap-
poynted, so false and expert. Oughte not
we mad men on the other side to arme our
selfe and take our weapons in our handes
to kepe watche and haue all thinges sus-
pect? But we as though al thinges wer at
reast and peace, slepe so fast that we rout a
gayne, and geue our selfe to ydlenes, to ple
sure, and as the common prouerbe is, geue
our mindes to reueling and making good
cheare,

● In Adam be-
tokeneth appe
tites or af-
fections.

cheare, as though our lyfe were a feasting
or banketting, such as the grekes vsed, &
not warfare. For in the stede of tents and
pauilions, we rumble and walter in oure
beddes, and in the stede of salettes & hard
armure, we bee crowned wyth Roses and
fresh flowres, bathed in damaske and rose
waters, smoked in pommanders and with
muskeballes, chaunging poyntes of war
wyth ryot and pleines and in the stede of
wepons belongyng to the warre we han-
dle and take vnto vs the vnhardi harp, as
who say, this peace were not of al warres
the moste shameful. For who so euer is at
one wyth vices: hath broken y truse made
betweue him and god in tyme of baptime.
And thou oh madman criest, peace, peace,
whan thou hast God thyne ennemy, whi-
che only is peace, and the aucthor of peace
and he hym self wyth open mouth cryeth
the contrary, by the mouth of the prophet
saying, there is no peace to synners or wic-
ked persons which loue not god. And ther
is none other condicion of peace with him
except that we (as long as we warre in the
fortresse of thys body) wyth deadly hate, &
wyth al our myght, kepe batail & fyght a-
gainst vices. For if we be at one with the,
we shal haue him which only beyng oure
frende, may make vs blessed, and beyng
oure foe, may destroy vs, our double enne-
my, both bycause we stand on theyr lyfe,

There is no peace to wyc-
ked persons.

which onely cā neuer agre with God (for how can lighte and darkenes agre) & also because, we as men moste vnkynde, abyde not by the promisse that we made to hym & wickedly breke the apointement, which was made with protestacion and holy ceremonies. Oh thou christen man, remembrest thou not whā thou were professed & consecrate with the holy mysteries of the fountayne of lyfe, how thou boundest thy selfe to be a faythfull coūdyour vnto thy captayn Christ, to whome thou owest thy lyfe twyse, bothe because he gaue it the, & also because he restored it agayn to the, to whom thou owest more than thou art able to paye, cōme thy it not to thy mynde, howe whan thou were bounde with his sacramētes, as with holy giftes, thou were sworne with wordes for the nones, to take ꝑ part ageynst curteise an emperour, and that thou diddest curse and banne thyne owne head desyring vengeaūce to fal vpō thyne own selfe, if thou diddest not abide by thy promisse? For what entent was the signe of ꝑ crosse, pynted in thy forhead, but that as long as thou lyuest, thou shouldest fighte vnder his standerde? For what entēt were thou anoynted with his holy oyle, but that thou for euer shuldest wrastle and fyghte agaynst vyce. What shame, & how greate abhominacion is it accompted with al me̅ if a man forsake hys kyng or chief lorde/ why

In tyme of Baptysme we professe wyth protestation to fyght euer vnder the standard of Christ

Wadges and signes of baptyme.

whi fetteſt thou ſo light then by ꝑ captain Chriſt: neyther kept doun with the feare of him, ſaying he is God, nor retrayning for the loue of him, ſaying for thy ſake he was made man: yea, and ſeyng thou vſurpeſt his name, thou oughteſt to remembre what thou haſte promiſed him, why departeſt thou awaye from him like a falſe forſworne man, & goeſt vnto thyne enemye, from whence he once redemed the, with ꝑ raſſome of his precious bloud? why doeſt thou ſo ofte a renegate warre & fight vnder the ſtanderd of his aduerſary, ẅ what face preſumeſt thou to ſet vp contrary bāners agaynſt thy kyng, which for thy ſake beſtowed his owne lyfe, whoſoeuer is not on his parte, as he ſayth him ſelfe Lu. xi. ſtandeth againſt hym. And he that gathereth not with hi, ſcattereth abrode. Thou warreſt not onely with fylthy tirle ſquarell, but alſo for a miſerable rewarde, wilt thou heare whoſoeuer thou be, that art a ſeruaunt or ſoudiour to the worlde, what ſhall be thy mede? ꝑaul the ſtanderde bearer in the warre of Chriſte anſwereth the. The rewarde (ſayth he) of ſynne is death. And who wolde take vpon him to fight in a ruſt & honeſt cauſe, if he were ſure to dye but bodely onely, & thou fighteſt in a wrōg and alſo a fylthy quarel, to obteyn for thy rewarde, the deathe of thy ſoule. In theſe madde warres, whyche manne maketh

The name of Chriſte ought to put vs in remembraunce.

The gueſdom of ſynne.

ayaynst man, eyther throughe beastly fury or throughe wretched and miserable necessitie, seest thou not, if at any tyme ꝑ greatnes of the pray promysed or hoped for, or comfort of the captayne, or the cruelnesse of the enemyes, or shame of cowardnesse cast in their tethes, or in conclusion, if desire of praise hathe pricked and stered vp ꝑ loudyours mynds: with what courage, and how lusty stomakes they fynyshe what soeuer labour remain: how litel they regard theyr lyues: wyth how great fersnes they runne vpon their ennemies: wel is he that maye go formest? And I beseche the howe muche worse is the reward, whyche those wretched menne go aboute to get wyth so great ieopardies and diligence (whych is nothing els but to haue praise of a wretches manne their captaine, and that they might be glorifyed wyth a rude and homely song, such as are vsed to be made in the tyme of warre, to haue haply theyr names writen in harpers beuerol, to get a garland of grasse, or okem leues, or at the moste, to bring home a lytel more vantage, or wynning with this, we on the other syde, clene contrary, be kyndled neither wyth shame nor hope of reward, and yet he beholdeth vs whyle we fight, ꝑ shal quyte oure paine if we win the field. But what reward letteth forth the chief rulet of oure game for them that wynne the maistery, vtterly not

Comparacion of rewardes.

Bules, as Achillis dyd in Homer, not tri-
podas, that is to say, mete hozdes with .iii.
fete, as Eneas dyd in virgyl, but suche as
the eye neuer saw, ne the eare neuer heard
neyther could synke into the hart of man
And these rewards he geueth in the mene
season to his, whiles they be yet fightyng)
as solaces and thinges to comfozte theim
in their labours and trauayles. And what
afterwarde eertes blessed immozталite.
Dowbeit in games of spozt, as rennynge,
wrastling, and leappng, in whych the shy-
fest parte of rewarde is prayse, euen they
whych be ouercome, haue lyke wyse theyr
rewardes assygned vnto theym. But oure
mater is tryed wyth great and doutful pe
ryl, nether we fyght foz praise, but fazlike
And as reward of most value is set before
hym that requyreth hym self most mãful-
ly, so payne most terrible is apoynted foz
hym that geueth backe. Heauen is promi-
sed to hym that fyghteth lustely. And why
is not the quycke courage of a gentyl sto-
make, enflamed wyth the hope of so bles-
sed a reward, namely whan he promiseth,
whych as he can not dye, euen so he eã not
dissetue. Al thynges be done in the syghte
of God, whiche al thynges beholdeth, we
haue al the company of heauen beholders
of our conflyct: And howe are we not mo-
ned at ỹ least way eũ foz verye shame? We
shall prayse oure vertue and dilygence, of

God beholdeth vs.

whome to be lauded is very felicite, whye
leke we not this prayse, yea, with the losse
of our liues? It is a cowardful minde that
we be quickened w̄ no maner of rewarde.
The veriest hertles coward in the worlde,
for feare of perils oft tyme taketh coura-
ge vnto hi. And in worldly batels, though
thine aduersary be neuer so cruell, yet ra-
geth he but on thy goodes and body onely
what more than that could cruel Achilles
do to Hector. But here the immortal part
of the is assauted, & thy carcas is not dra-
wen about the sepulchre as Hectors was
but thy body and soule are together cast
downe into hel. There the great calamite
or hurt is, that a swerde shall seperate the
soule frō the body, here is taken from thy
soule the lyke, which is God him selfe. It
is natural for the body to dye, which if no
man kyll, yet must it nedely dye. But thy
soule to dye is extreme misery, with howe
great cautel voyde we the wounds of the
body, with howe greate diligence cure we
them, & set we so litel of the woundes of ỹ
soule. Our hertes aryseth & grudgeth at ỹ
remembrance of death of the body, as at a
terrible or outragious thing, because it is
seene with bodely eyen. The soule to dye,
because no man seeth & few beleue, there-
for very few feare it. And yet is this death
more cruel then the other: Euen as muche
as the soul passeth the body, & God excel-
leth

Achilles slewe Hector.

The deathe of the body semeth terrible.

The deathe of the soul is not perceyued.

leth the soule. ¶ Wyll thou that I shewe the certain coiectures, exāples, or tokēs wherby thou mayst perceyue the sickenes & death of the soule? Thy stomacke digesteth yll, it kepeth no meate: thou perceyuest by ꝯ by thy body to be out of temper. And bread is so natural meat for thy body as the word of God is meat for the soule, if that seeme bitter, if thy mynde ryse agaīst it, why douteste thou yet but that ꝯ mouth of thy soule is out of taste, infected with some disease. If thy memory, the stomake of thy soule, kepe not the learnyng of God, if by continual meditaciō thou digesteste not, if whā it is digested, thou sendest it not to all partes by operation, thou hast an euidēt tokē ꝯ the soule is acrased, whan thy knees for wekenes bow vnder the, & much wo̱rketo draw thy limmes after the, thou perceiuest plainly thy body to be euyl at ease. And doest thou not perceiue ꝯ sickenes of thy soule, whā he grudgeth & is wery & faint to all dedes of pitie whā he hath no strēgth to suffer paciētly ꝯ least rebuke in the worlde, & is troubled, & angry with the losse of a halfe peny. After ꝯ the sight is departed fro the eies, & ꝯ eares cease to heare. After ꝯ all the body hath lost his feling: no mā douteth whā but the soul is departed. Whā ꝯ eies of ꝯ herte be waxē dim, in so much that thou cāst not se the most clerest light, whiche is truthe.

The token of a sycke soule.

When thou hearest not wyth thy inwarde eares the voice of God, when thou lackest at thy inwarde feelyng and perceiue of the knowledge of god, thinkest thou that thy soule is alyue? Thou seest thy brother vngodly entreated, thy mynd is nothing moued, for thy mater be in good case, why feelest thy soule nothing here? Certainly because he is deade, why deade? because her lyfe is away which is god. For where god is, there is charitie, loue, and espiall on of thy neyghbour, for god is that charitie. For if thou were a quycke member, how could any part of thy body ake, thou not perceyuyng, no not once feeling or perceiuing it take a more euident token. Thou hast diseased thy frend, thou hast committed adultry, thy soule hath caught a deadly wounde and dyeth it greueth the not in so much that thou iotest, as it were of great winning, and boastest thy selfe of that thou shamefully hast committed: beleue surely that thy soule lyeth dead. The body is not alyue if he fele not the pricking of a pyn. And is thy soule alyue whych lacketh the feeling of so greate a wounde. Thou hearest some men vse lewd and presumptuous communication, wordes of backbiting, vnchast and fylthy, rysing furiously against his neyghbour: thinke not the soul of that man to be alyue. There lyeth a rotten carcasse in the sepulchre of that stomake, frō

whence

God is lyfe of the soule.

Felyng is a token of lyfe

whence such stench ariseth, and infecteth euery man that commeth nigh. Christ cal-
led the Pharises painted sepulchres, why
is because they beare dead soules about
with them. And King Dauid the prophet
sayth, their throte is their sepulchre wide
open, they spake deceitfully with their
tonges. The bodies of holy people be the
temples of the holy ghost. And lewd mens
bodyes be the sepulchre of dead corples, y
the interpretations of the grammaries to
them myght wel be applyed. Soma quasi
Sema, it is called a bodys because it is the
buryal, that is to say the graue of the soul
The brest is the sepulchre, the mouth and
the throte is the gaping of the sepulchre,
and the body destitute of the soule, is not
so dead as is the soule, whan she is forsa-
ken of almighty God, neyther any corp-
les stynketh in the nose of man so sore, as
the stench of a soule buried. iiii. daies ofte-
deth the nose of God and al Sayncte.
Therfore conclude, whan so euer deade
wordes proceade out of thy hart, it muste
nedes be that a deade corpse lyeth buryed
wythin. For whan (according to the gos-
pel) the mouth speaketh of the habondace
of the hart, no doubt he would speake the
lively wordes of godlie there were like pre-
sent that is to wit, god. In an other place
of the gospel, the disciples sayd to Christ.
maister, whether shall we go, thou hast y

The bodies of good men be the temples of the holy ghost.

The bodye is the buryall or graue.

wordes of life, why so I praye the, ꝑ wordes of life, certainly for because they spryng out of that soule, frō whome the Godhed, which restored vs agayn to life immortal, neuer departed so much as one momente. The phisicio eleth thy body somtime whā thou art diseased. Good & holy mē somtymes haue called the bodye dead to lyfe agayn. But a dead soule, nothing but God onely of his fre & singuler power restoreth to life again, yes he restoreth her not agai if she being dead haue once forsake ꝑ bodye. Moreouer of the bodely death is ꝑ feling litel, or none at al. But of the soule, is ꝑ feling eternal. And though also ꝑ soul in that case, be more thā dead, yet as touchig the feling of eternal death, she is euer immortal. Wherefore seinge we muste nedes fight w so straūge & marualous ieoperdy what dulnes, what negligence, what folishnes is that of our mynde, whō feare of so great mischief sharpeneth not. And agayn to the cōtrary part, there is no cause wherfore either the greatnesse or perill, or els the multitude, the violence, the subtilty of thyne aduersaries should abate the courage of the mynde. It cōmeth to thy mind how greuous an aduersary thou hast. Remembre also on the other syde, how pfect how redy at hāde thou hast helpe and socour. Against the, be innumerable, yea, but he that taketh thy parte, hym selfe alone

Many causes why a christen man ought to be of good comfort, & to haue confidence.

is

is moze of power than all they. If God be on our side, what mater is it who be agaīst vs. If he stape the, who shal cast the doun. But thou must be enflamed in al thy hert, & bzen in feruent desire of victozy. Let it come to thy remēbzance that thou striuest not, noz hast not to do with a frelsche soul-diour and a new aduersary, but with hym þ was many yeares a go discōfyted ouer-thzowen, spoiled, & led captiue, in triūphe of vs, but thā in Chzist our head, by whose might no doubt he shalbe subdued agayn in vs also. Take hede therefoze that thou bea mēbze of the body, & thou shalt be able to do all thinges in power of the head. In thy self thou art very weke in hym, þ arte valiaunt, and nothing is there, that thou arte not able to do, wherefoze the ende of our warre, is not doutful, because the vic-tozy depēdeth not of fortun, but is put hol-ly in the hādes of God & by hym in our hā-des. No mā is here þ hathe not ouercome, but he that wolde not. The benignite of our pzotectour neuer faile man. If thou take hede to answere and to do thy parte agayn thou arte sure of the victozy, foz he shall fight foz the, and hys liberalitie shal be imputed to the foz merite. Thou muste thanke hym all together foz the victozye whyche fyrste of all hym selfe alone, being immaculate, pure and clene frome synne oppzessed the tyzannye of synne.

Our enemy was ouercome many yeres & gons.

No man is strong in hys owne strength

But

But thys victory shal not come wythoute thyne owne diligence also, for he that shal haue confydence. I haue ouercomen the world, I wold haue the to be of a good cõfort, but not careleſſe and necligent On this maner in concluſion, in hys ſtrength, and by him we ſhal ouercome, if by his enſample we ſhal fyght as he fought; wherfore thou muſt ſo kepe a meane courſe, as it were betwene Scilla, and Charibdis, that neyther truſtyng to muche, and bearyng the ouer bold vpon the grace of god, thou be careles and reachles, neyther yet ſo miſtruſtyng in thy ſelf, feared wyth the difficulties of the warre: dd caſte from the the courage, boldneſor, confidẽce of mind togyther wyth harneys and weponsalſo.

Scilla is a ieopardus place in the ſea of Cycyle Charibdis is a ſwalowe or whyrlepole in the ſame ſea.

Of the weapons to bee vſed in the warr of a Chriſten man. Cap. ii.

And I ſuppoſe that nothyng pertei-neth ſo muche to the Diſciplyne of thys warr as that thou ſurely know and preſently haue recorder, and exerciſed in thy wynd alway wyth what kīd of armure or weapons thou ought eſt too fyght, and agaynſte what ennemies thou muſt encountre and iuſt. Moreouer that ỹ weapons be alway readye at hande leaſte thyne ſo ſubtyll an ennemy ſhoulde take the ſleper and vnarmed. In theſe worldly warres a man may be oftentimes at reaſt, as in the depe of the wynter, or in tyme of the

A chriſte man ſhoulde neuer ceaſe from warre.

truce: but we as long as we kepe warre in thys body may depart from oure harneys and weapons no season, no not (as the saying is) one fynger brede, we must euer stād afore the tentes and make watche, for our aduersary is neuer idle: but whā he is most caulme and styl, whan he fayneth to fle, or to make truce, euen than most of all he ymageneth gyle and thou haste neuer more nede to kepe watch than whan he maketh countenaunce or semblaunce of peace. Thou haste never lesse nede to feare, than whan he assaulteth the wyth open warre. Therfore let thy fyrst care that thy mynd be not vnarmed we arm our body bycause we wold haue no nede to feare the dagger or priuy murderer of the theeke. Shall we not arme oure mynde lyke wyse, that he might be in sauegard? Our enemies be armed to destroy vs, doth it greue vs to take our weapons of defence that we pearyshe not? They watch to kil, shal not we watch to be out of danger? But of the armure & weapons of a Christen mā, we shall make specyall mencion whan we come to thee places conuenient. In the meane seasō to speake brefely who so euer wyll assayle vs bataylethe seuen natyons that be called, Cananei, Cethei, Amorei, Pherezei, Gergezei, Euei, & Iebuzei, that is to say whosoeuer wil take vpon him to fight against the hole hoste of vyces, of the which seuen be

be coũted as chiefe captains, muſt prouide
hym of two ſpecial wepõs, praier & know-
lege, otherwiſe called learnig. Paul wold
we ſhuld be euer armed, whiche biddeth vs
pray cõtinually without ſtop. Praier pure
and perfite, lyfteth vp thyne affection too
heauē, a toure bepõde thyne enemies rea-
che. Learning or knowlege lenſeth or ar-
meth the minde with holſome̅ preceptes &
honeſt opiniõs, & putteth the euer in remē-
braūce of vertue, ſo that neither can be lac
king to the other. Theſe twayn cleueth ſo
togetherlyke frendes, the one euer requy-
ring the others help. The one maketh in-
terceſſion & prayeth. The other ſheweth
what is to be deſired, & what thou ought-
eſt to pray. To pray feruētly, & (as James
exhorteth vs) without doubtig or miſtrū
ting, kaythe & hope bringeth to paſſe. Too
pray in the name of Jeſu, which is nothig
els but to deſire thinges holſome for thy
ſoule helth onely learning, or doctrine te-
cheth the. Sayd not Chriſt to the ſons of
Zebedei, ye knowe not what ye aſke? But
praier verely is the more excellent, as the
cõmuneth & talketh familiarly wt almigh-
tye God, yet for al that this doctrine is no
neceſſari, & I can not tell, whether that
led frõ Egipt, mighteſt without great iea
parde cõmit thy ſelf to ſo lõg a iourney to
hard & ful of difficulte without y captais
Aarõ & Moyſes. Aarõ which was chatged

with

prayer and knowledge be the chiefe armure of a chri-ſten man.

The ſonnes of zebedei be James the more and Jhon the Euangelyſt.

Aaron ſignifieth prayer. Moyſes betokeneth knowledge.

with thinges dedicate too the ſeruice of Gods tẽple, betokeneth prayer. By Moyſes is figured the knowlege of the law of God. And as knowlege of God ought not to be vnperfite, ſo praier ſhuld nat be fait dacke without courage or quicknes. Moiſes with the weapõ of prayer, foughte agaynſt hys enemies, but had hys hãdes lifted vp to heauẽ, which whã he let doune, þ Iſraelites had the wozſe. Thou happelye whã þ prayeſt, cõſidzeſt onely how muche of thy pſalme thou haſt mũbled vp, & thinkeſt much babling to be þ ſtrẽgth, & vertue of prayer: which is cheſly the vyce of thẽ which (as infãtes) cleue to the litteral ſẽce & are nat yet growẽ vp to the rypenes of þ ſpirite. But hear what Chriſt teacheth vs in Mathew, ſaying, whan ye pray ſpeake nat much as the Ethneis & Gẽtils do, for they thinke their prayers to be accepted, becauſe of much babling. Coũterfayt thẽ nat therefore, for youre Father knoweth wherof ye haue nede before ye deſire it of hym. And Paul to the Corinthes diſpyſeth. C. thouſãd woordes babled wt mouth incõparilõ of. v. ſpoke in knowlege. Moiſes opened nat hys lippes, & yet God ſaid to hym: why cryeſt thou ſo to me. It is nat the noyſe of thy lippes, but the feruent deſyre of thy mynde, whyche (as it were a verye ſhrill voyce) beateth the eares of God. Let thys therefore be a cuſtomable thynge with the, that as ſoone as thyne

ennemye arysyth agaynst the, and the dy-
ces whych thou hast forsaken trouble the,
thou than wythoute taryinge wyth sure
confydence and trust, lyft vp thy mynd to
heauen from whence helpe shal come to the
and thyther also lyfte vp thine handes.

Pity is not to be kept for espaus but for the honouring & worshipping of god with charite or loue ordinate, as Christ taught vs to loue.

The surest thyng of al is to be occupied in
dedes of pitie, that thy dedes may be refer-
red and applyed not to worldly delineste,
but vnto Christe, yet leaste thou shouldest
despise the healpe of knowledge, consider
one thyng. Before time it was ynough for
the Israelytes to flee and escape fro their
enemies, but they were neuer so bolde as
to prouoke the Amalachytes, and to fyght
with them hand for hand, before they wer
refreshed wyth manna from heauen and
water renning out of the hard rocke. The
noble warriour Dauid refreshed and made
strong with these cates, set nought by the
holy hoste of hys aduersaryes, saying. Oh
good Lord thou hast set a table of meate
before me to defend me agaynst al menne
that trouble me. Welcome the well brother
singularlye beloued in my hearte, there is
none so great violence of thy foes that is
to say, none so great temptacion, whyche
feruent study or meditation of holy scrip-
ture, is not able to put a backe, nor any so
greuous aduersary whyche it maketh not
easy. And leaste I shulde seme to be slowe what
to bolde an interpretour (thoughe I could

Manna is a holy dewe wherwyth the children of Israel wer fed. xl. yeres & it signifyeth knowledge & also by mystery lyke wyse.

defend

defende my selfe wyth greate authoritie) what thinge I praye the coulde more properly haue signifyed the knowledge of the secrete law of God than did Manna? For first in that it sprang not out of ꝑ earthe, but rayned doune from heauen: By thys propertie thou perceiuest the differẽce betwene the doctrine of God, & the doctrine of man. For all holy scripture came by diuine inspiracion, & from God the author. In that it is small or litle in quantite, is signified the humilite, lowlines or homlynesse of the style vnder rude wordes, including great mistery. That it is whyte, by thys propertie is signified the purite & clẽnesse of Goddes law. For there is no doctrine of man, which is not defyled wt some blacke spot of errour, oneiye the doctrine of Christe is euerye where bright, euerye where pure and clene. That it is somwhat harde & some deale rough & sharpe, betoketh secrete misteryes, hydde in the litterall sence. If thou handle the vtter syde, & it I maye so call it the codde, what is more harde or vnsauery? They tasted but the vtter rynde of Manna, which sayd to Christ, this is an hard sayinge, & who maye abyde the hering therof. But get out the spirytuall sence, & nothinge is more sweter nor more full of pleasure & swete iuce. Moreouer Manna is in the Hebrewe tunge as much to say, as what is this? wtich questiõ

agreeth wel to holy scripture, which hath nothing in it ydle or in vayne, no not one title or prycke, vnworthye too be serched, vnworthy to be pondred, vnworthy of this saying, what is this? It is a common vse vnto the holy ghost to signifye by water ỹ knowlege of the law of God. Thou redest of the water of cõfort, by whose bankes Dauid reioiceth to haue be nourisshed vp: thou redest of the waters, which wysdom cõueyeth into the toppes of euery waye: thou redest of the misticall ryuer, into the whiche Ezechiel entred, & could not wade ouer: thou redest of the welles that Abraham dygged, which whan they were stopped of the Philistiens, Isaac repayred a gayn. Thou redest of xii. fountaynes, at which the Israelites after they had walked through xl. mansions, & began thã to be wery & faynte, rested and refresshed them selfe, & made them strong to the lõg iorney of desert. Thou also redest in the gospel of the well, whereupon Christ sate wery̆ed in hys iourney. Thou redest of the water of Syloe, whyther he sendeth the blynde too recouer his syght. Thou redest of the water poured into the basen to washe ỹ apostles fete. And because it nedeth not to rehearse all places in this sygnificacion, where mencion is made in scripture of welles, fountaynes and ryuers, by whych is signifyed nothing els, but that we ought to enquyre

Syloe is a pole wythin Jerusalem at the foote of the Mount Syon.

enquyre and serche diligētly for misteries hydde in scripture, what signifyeth water hydde in the vaynes of the earth, but mystery couered or hyd in the litterall sence? what meaneth the same conueyed abrode, but mistery opened and exposided? which beynge spred and dilated both wyde and brode, to the edifyenge of the heerers, what cause is there, why it might not be called a ryuer? wherfore if thou dedicate thy self holy to the study of scripture, and exercise thy mynde day and nyght in the lawe of God, no feare shall trouble the, neyther by day nor nyght: but thou shalt agaynste all assaultes of thyne enemyes, be armed and exercised also. And I disalowe it not vtterly, if a man for a season (to beginne withall) do exercise and sporte hym selfe in werkes of poetes and philosophers, which were gentiles, as in his A.b.c or introductory, to a more perfyte thynge, so, ȳ he taste of them measurably, and whyles pont he shall geue hym leaue, and euen as though a man toke them in hys way, but not abyde and tary vpon theym styll, & so were slide & dye in them; as he were bound to there sides of Syrenes, that is to put hys vtte delectacion in theym, and neuer go farther. For holy Basilius, to such pastyme exhorteth yonge men, whom he him selfe had induced too the conuersacion of christen people. And our Augustyn calleth

Sirtnes were.ii. ladyes dwelling in an yland whych with swetnes of songe drewe vnto them who so euer sayled by, & after killed them. But Vlixes returnyng fro the syege of Troye hauyng that waye a necessy courtny stopped his eares with wax, & bounde hym self to the mast, so heard he the songe & auoydynge all iespardys:

backe agayn his frende Licetus, to passe the tyme with hemules, neither Jerome repenteth hym selfe, that he hathe loued a woman taken prysoner in warre. Cyprian is commended, because he garnished the temple of God, with the spoyles of the Egiptians. But in no case wolde I, that ꝑ with the gentiles learninge, shouldest also souke the gentiles vyces & conuersacion. For if thou do not, thou shalt finde many thinges, helping to honest lyuynge, neyther is it to be refused whatsoeuer an author (ye thoughe he be a gentile) teacheth well. For Moyses verily, thoughe he were neuer so familier with God, yet dispysed he not the counsayle of his father in lawe Jetro. Whose sciences fashion & quycken a childes wytte, & maketh hym apte afore-hande, meruayloussy to the vnderstanding of holy scripture: wherunto sodaynly and vnreuerently to presume with handes and fete vnwaslhed, is in maner a certain kynd of sacrilege. And Jerom checketh ꝑ shamelesse pertnesse of them, which streyghtway from secular or worldly science, dare take in hande to medle or interprete holy scripture. But how muche shamefuller do they whiche neuer tasted other science, & yet at the fyrste dare ꝺo the same thinge? But as the scripture is not much fruytful, if thou stande & stycke styll in the letter: In lyke maner the poetry of Homere, and Virgyll

shall

shall not profyte a litte, if thou remēbre that it must be vndertāde in the sēce allegory, whiche thing no man will denye, that hath assaye & tasted of the lernyng of olde antiquitees neuer so litte, ye with the typ of his tunge, or vttermost parte of his lyppes. As for the poetes, which write vncleuly, I wolde counsayl the not ones to touche them, or at the leastwaye, not to loke farre in them, except thou can the better abhorre vices whan they be discribed to the, in cōparacions of fylthy thinges the more feruētly loue thinges honest. Of the phīlosophers, my mynde is that thou folow theym that were of Platoes sects, because bothe in very many sentēces, and muche more in their style & maner of spekynge, they come very nygh to the figure & propertie of speche vsed of the prophetes, and in the Gospels. And to make an ende shortly, it shall be profytable to taste of all maner of lernynge of the gentyles, if it so be done as I shewed before, bothe in yeares, according & measurably, more ouer with cautele & iudgemēt discretly, furthermore with spede, & after the maner of a mā that entendeth, but to passe ouer the countree onely, and not to dwell or inhabite. In cōclusion (whiche thinge is chiefest of all) pt euery thing be applied & referred to Christ. For so shall all thyng be clene to the that be clene, whan on the other syde to theym

As Salomon had .xi. quenes lxx. cõcubynes & damoselis innumerable, yet one chefe quene, whome all the reste honoured. So may we of all scriptures haue autors innumerable, if holye scripture be chefe or aloue therfor the ponyshyng of her. The Israelyte myghte take a wife a straūger taken in warre so that peraduenture were fayre and her herte shauen So maye chrystē men honour Gods pryuyleges learnyng if we cut of that is superfluous.

The light & pure white breade betokeneth the gentiles liuing Manna betokeneth the pyll of God.

Dauid entended to trauaile that he vnclene nothynge is clene. And it shall be no reboke to the, if after the ensample of Salomon, thou nourishe vp at home in thy house .xl. quenes. lxx. couetous lustes and dumoyselis, innumerable of seculer wyldome. Yet the wyloome of God be aboue all other, thy beloued, thy doue, thy swete herte, whiche onely semeth beautyfull. And an Israelite loueth a straūger, a Barbarous damell, ouercome with her beauty, but still he chaungeth of her heir and pareth her nayles, & maketh her of an alyen an Israelite. And the prophet Ozee maryed an harlot, and of her had chyldre, not for him selfe, but for the Lord of Sabaoth: and the holy fornication of the prophet, augmented the housholde of God.

The Hebrewes, after they had of olde Egipt, ipued with light & pure whyte bread for a season, but it was not sufficient to so great a iourney. Therfore that they loathed not at once, thou must make as good spede as thou be, vnto Manna of celestiall wisdome the which shall nourishe the habundantly and strengthe the, vntyll thou obtayne thy purpose, and wynne by victory the reward that neuer shall cease: but thou must euer remembre in the meane season, that holy scripture maye not be touched, but wyth clene & washen handes, that is to vnderstande, but with hyghtreuelle of mynd, lest that, which of it selfe is a preseruatyue

of

tryacle, by thyne vayne lauhe turne to the into poyson, and lest manna to the, begin to putrifye, except that thou cõuey or lend it into the inwarde partes of thy mynde & affection, & lest happely it shoulde fortune to the as it dyd to Oza, whiche feared not to let hys prophane and lucrene hãdes to the Arke of God, enclynynge on the one syde, and with sodeyn deathe was punished for hys leude lecture. The fyrst point is, that thou haue good opinion of ỹ holy scriptures, and that thou estieme theym of no lesse valure and dignitie: than they are worthy to be estemed: and that they came out of the secrete closet of the mynde of God. Thou shalt perceyue that thou arte inspired of God, moued inwardly, rapte and in an vnspeakable manner altered & chaunged into another manner fygure or shape, if thou wilt come religiously, if with reuerence and mekely: thou shalte see the pleasures, delycates, or deynties of the blessed spouse. Thou shalte se the precious iewels of ryche Salomon, thou shalte se the secrete treasure of eternall wysdõ But beware that thou breake not malepertly, into the secrete closet: the doore is lowe, beware leaste thou stryke the dooze with thy head, & be fayne to lepe backe agayn. Thynke on this wyse, nothyng that thou seest with thyne eyen, nothyng that thou handlest wyth thy fyngers, tos be in

the arke of god out of the house of Amynadab, whych was in Gabaa, they put the arke by on a cart, Oza wyth hys brethren wayted on it & whyles they syde as the arke enclyned and bowed, Oza set his hand to stay it, & was smytten wyth sodayne death for hys presumptyon.

Scriptures must be had in greate reuerence.

Faythe muste be geuen to holye scripture.

dede the same thing which it appereth, so surely as these thinges bee true in holye scripture: so that if heuē and earth shuld perysshe, yet of the wordes of God not one iote, or title shal perysh, but all shalbe fulfylled. Thoughmen lye, though me erre, yet the veryte of God, neyther disceyueth nor is disceyued. Of the interpretours of scripture, chose them aboue all other that go farthest from the letter, which chiefely wrote after Paule be Origene, Ambrose, Jerom & Augustyne. For if se the diuines of later tyme speke very much in ỹ lettre, and with good will geue more study to subtyle & disceythfull argumentes, than too serche out the misteries, as though Paule hath not said truli our law to be spiritual. I haue herde some men my selfe, whyche he stode so greatly in their owne conceyte & the fantasticall traditions, ymaginacōs and inuencions of man, that they dispised the interpretacion of olde doctors, ỹ were nygh to Christ and hys apostles, both in tyme and lyuing also: and accompte them as dreames, yea & maister Paner gaue thys suche confydence: that notwithstanding, they neuer once redde the holye scripture, yet thought they them selfe to be perfyte diuines, which persōs, though they speke thinges neuer so crafty and subtyle: yet whether they speke thinges worthy of the holy ghost, and the meke spyrite of Christe

Of myster doctours Wurce.

or not

or not, let other men iudge. But if thou haddest leuer to be somwhat lusty & quick of spyrite, than to be armed to contencion that is to say, to brawlyng or scolding. If thou leuerather to haue thy soule made fatte, than thy wyt to be vainlye delyted, study and rede ouer chiefly the old doctors and expositors, whose godlynes and holy lyfe is more proued and knowen, whose religion to God is more to be pondred & lyked vpon, whose learning is more pleteous and sage also, whose style is neyther bare nerude, and interpretacion more agreable to the holy misteryes. And I say not thys, because I dispise these newe diuines: but because I set more by thinges more profitable, and more apt for the purpose. And also the spyrit of God hath a certayn stile or speche appropriate to hym self: he hathe his sygures, similitudes, parables, cõparisons, prouerbes & redils, which thou muste obserue and marke diligently, if þ shuldest vnderstande them. The wisdome of God vttereth & lyspeth as it were a diligẽt mother, fassioneth her wordes accordyng to our infancie and feblenes. She geueth mylke to them that be infantes in Christ, weake meate to feble stomackes. Thou therfore make spede þ were a man, make haste to perfyte and stroge meate, & prepare a mans stomacke. She stoupeth doune & boweth her self to thy humilite & lownes.

The speakynge of scripture.

Neyther then the contrary wyse, is it lycke to her heyghe excellencye. It is lyke a mõ ster and vnnatural, to be euer a chylde. He is to herties, that neuer cealeth to be feble & weake. The recordynge of one verse shall be more sauery in thy mouth, & shall nou rysshe the better, if thou breke the codde, & taste of the swetnes which is within, then if thou shuldest synge the holy psalter, vn derstande onely after the litterall sence.

Redyng wyth out vnderstandyng.

Wherof verely I geue admonicion a great deale the rather, because I knowe by ex perience, that thys errour hath not infec ted the lay people onely, but also the mynn des of them, whyche professe and shewe outwarde in their habyte & name strictes perfyte religion: in so muche þ they thinke the very seruice of God, to be put chiefely in this one thynge, if they shall saye ouer euery daye, as muche as they cann of the psalmes scarce vnderstande, yea in the lit terall sence. Neyther I thynke any other thynge to be the cause, why we se the cha ritable lyuynge of our monkes and cloy sterers, so too fayle euery where, too be so colde, so slacke, so faynte and so to vanish awaye, than that they continue all their lyfe, and were olde in the letter: and neuer enforce to comme to the spirituall knowe lege of scripture. Neyther heare they Christe expreng in the Gospell, the flesshe profyteth nothinge at all. It is the spirite

The charitable lyuynge of Monkes.

that

that quickeneth, geueth lyfe. They hear not Paule affermynge with hys maysters the letter kylleth, it is the spirite that geueth lyfe. And agayne, we knowe (sayeth he) that the lawe is spyrituall, and not carnall. Spirituall thynges muste be compared with spyrituall thynges. In tyme paste (seth, the father of all spirituall giftes would be honoured in the mountayne: but nowe he will be honoured in the spirite. Howbeit, I despyse not the feblenesse of them, whiche for lacke of knowlege and understandinge, doth that thynge, whych onely they be able to do, pronouncing the mistrall psalmes with pure faith, without dissimulacion or hypocrysye. but rather as in charmes & enchauntementes of magyke, certayn woordes not understande, no not of them which pronounce them, be yet beleued to be of vertue & strengthe: euen so the woordes of God, though they be not perfitly understande: neuertheleste we muste truste that they be profitable to them, that eyther saye them, or heare them with perfyte faith, with pure affeccion and mynde. And that the aungels, whiche are present and do the understande, be prouoked too helpe the. And Paule despiseth not them, whiche saye psalmes with theyr mouthe, or whyche speake with tunges: but he exhorteth them to folowe more perfyte giftes. Unto whyche, if there be any that can not

The flesshe is called in scripture what soeuer is vysyble or perceyued outward wyth any sensyble powers.

The spirite is called what soeuer is perceyued inwardly wyth the eyes of the soule.

A similitude of mekenes of thē whych lacke capacitie.

not attayne, thoughe the dekante not of the mynde, but at the leaste of nature: let hym not barke agaynst them, whiche enforce to better thynges. And after the precept of sayncte, let not hym whiche eateth, despyse hym whiche eateth not, neyther he that eateth not, iudge hym that eateth. Neuertheleſſe I will not haue the, which art endewed with ſo happy a wytte, too be ſlowe, and to tary longe in the dareyn letter: but too make ſpede vnto more ſecrete myſteryes, and too helpe the continuall endeuoyre & enforcement of thyne induſtrye, and will with often prayers: vntil he open to the, the doore clapſed with ſeuen clapſes, whiche hath the key of Dauid, whiche alſo ſhytteth, and no man openeth the preſayes of ỹ father, which neuer mā knew but hys ſonne, and he to whome his ſonne hath vouched ſaufe to diſcloſe them. But whether goeth our ſtyle aſyde, myne entēt was to deſcribe the forme of lyuynge, not of learnyng. But I tourned out of the waie thus farre, whyle I labboured to ſhew the ſmete ſhoppe, from whence thou oughteſt to fetche new armure, & weapons belongyng to thy new warre. Therfore, to cōme to our purpoſe agayn, if thou ſhalt pyke & chooſe out of the bokes of the gentyles, of euery thyng the beſt. And alſo, if thou by ỹ exāple of the be, ſteyng rounde about by the gardynes of olde authors, ſhalt ſucke

out

out onely the holsome and swete iuice (the person refused & left behynde) thy mynde shalbe better apparayled a greate deale, & armed vnto the commune lyfe of conuersacion, in whyche we lyue one with another in honest maner. For the philosophers and learned men of the gentyles, in theyr warre vse certeyn weapons and armure, not to be despised. Neuertheless, whatsoeuer thynge of honesty, or trouth thou fyndest any where, thynke that to be Chrystes.

The armure of Vulcanus.

But that diuine armur, and (to speake as the poetes do) þ harneys of Vulcanus makyng, which with no weapons can be perced, is fette only out of the armory of holy scripture, where our noble capteyn Dauid layde vp all his ordinaunce of warre for his souldiours, with which they shulde fyght afarre and at hande agaynst the incircumcised philistiens, with this harneys was clothed, neyther Achilles, of whome Homere wryteth, neither Eneas, of whom Virgil speaketh, though they be so layned. Of which, the one with ire, the other wrathe, was ouercome shamefully. And it is not spoken without reason, that thyse weapons be not forged in the werckehouse of man, but in the werkhouse or forge, þ is common to Vulcanus and Pallas, otherwyse called Mynerue. For poetes, the layners of goddes, make Vulcanus lord of fyre, and Mynerus lady of wytte, facultyes, scyen-

Achylles ouercame wyth fyre. Eneas, ouercame with lerne

Mynerue the fayre nesse of goddys

sce,

ces, and crafftes. Whiche thynge I iudge to be doone in very dede (as thou mayste easely perceyue) whan fyre of the loue off God, hath armed thy wyt, endued with honest faculties, so stroglye, that if al ꝑ world should fall on thy head, yet should not the stroke put the to fear. But fyrst thou must cast awaye the harneys of proude Saule: whiche rather ladeth a man, than be anye thynge necessary or profytable. And cumbred Dauid, ready to fyght with Golias, and holpe hym not at all. Moreouer, from the banke of the broke of holy scripture, ꝑ muste gather fyue stones: whiche peraduenture, be the fyue wordes of Paule, whiche he speaketh in knowlege. Then take a slynge in thy right hande, with these weapons, is ouerthrowen our onely enemye the father of pryde, Sathan, whome at ꝑ laste, with what weapons did oure headde Christ Jesu ouercomme? did not he smyte the forehead of ouze aduersarye, as it had ben with stones, sette out of ꝑ broke, whē he answered hym in tyme of temptacion with wordes of scripture? wilt thou heare the instrumentes or artillary of Christen mens warre? And the zele of hym (sayeth scripture) shall take harneys, & shall kepe hys creature to auenge his enemies, he wyll put on iustice for his brest plate, & take for hys helmet, sure & true iudgemēt, he will take a shelde of equite impenetra-

ble,

Dyuers Saule armed Dauid to fyght agaīst goliyas wyth hey ny & cōbersous harneys, putteynge on hym a salet of brass & a coate of mayl but Dauid put it of & gathered v. stones out of a brook & wyth a slynge hit Goliyas in the forehead wyth a stone and slewe hym, whē Sathan wold haue had Christe to turn stones into breade; Christe answered wyth scripture, sayenge: man liueth not oneiye by breade: but by euerye worde that proceedeth of the mouth of God, than he wold haue had christ to fal to the penacle. Christ answered wyth scripture saynge, it is

ule, or that can not be perfed. yea ye wil sharpe or fasshiõ crueil wrath into a spere. Thou redest also in Esaie, he is armed w̃ iustice as with an habergyon, and a salet of helth vpon his head, he is clothed wyth the vestures of vengeallce, & couered as it were with a cloke of zele. Now if thou list to go to the storehouse of Paule, that valiaunt captayne, certeinly thou shalt also fynde there the armure of warre, not carnal thinges, but valiaũt in God to destroy fortresses & counsayls, & euery hyghthing that exalteth him self against the doctrine of God. Thou shalt fynde there ỹ armure of God, by the whiche thou mayst resist in a wofull daye. Thou shalt fynde the harneys of iustice on the ryghte hande, and on the lefte, thou shalte fynde the defence of thy sydes, verite, and the hawebergyon of iustice, the buckler of fayth, wherwith thou mayst quenche all the hote and fyery weapons of thy crueli aduersarye. Thou shalte fynde also the helmet of helth, and the sworde of the spyryte, whyche is the worde of God: wyth whyche all, yf a man be diligently couered and fenced, he maye boldely without feare, bryng forthe the holde sayinge of Paule, who shall separate vs from the loue of God? shall tribulacyon? shall straytnes or difficultye? shall hunger? shall nakednes? shall peryll? shall persecucion? shal a sworde? Beholde howe mighty

shoulde not we tempt hys lord God, then the weuyll bad Christ honoure hi, Christ ãswered, a mã must honor his lord god and serue hym onely.

Yf zeale be ỹ knowledge it is good: yf not, it is euyl, as the pharisees: for zeale of their traditiõs, persecuted Christe and the Appostles.

mighty ennemyes, and how muche feared of all men, he letteth at nought. But yeat also a certayn greater thynge, for it folowe weth. But in all thynges we haue ouercomme, by hys helpe, which loued vs. And I am assured (sayth he) that neither deth nor lyfe, nor aungels, neither pryncipates neither vertues, neyther present thynges, neither thinges to comme, neither strength, neyther hyghnes, neyther lowenesse, nor none other creature, shall or may separate vs, from ꝑ loue of God, which is in Christ Iesu. O happy trust and confidence, which the weapons or armure of light geueth to ꝑaul, ꝑ is by interpretacion a lytell man, which calleth hym selfe the refuse or outcast of the worlde. Of suche armure therefore habounda unce shall holye scripture minister to the, yf thou wylte occuppye thy tyme in it with all thy myghte: so ꝑ thou shalt not nede our counsail or admonicions. Neuertheless, seyng it is thy mynde, leest I shulde seme, not to haue obeyed thy request, I haue forged for the thys lytell treatyse called Enchiridis, ꝑ is to saye, a certayn lytell dagger, whome neuer lay oute of thy hande, no not whan thou art at meat or in thy chaumbre. In so muche, ꝑ yf at any time thou shalt be compelled to make a pylgrimage in these worldly occupacions and shalt be accombred to beare aboute with the, the hole and complete armure ꝑ

harneis

harneys of holy scripture: yet commyt not
that the suttel lyar in waite at any season
shoulde comme vppon the, and fynde the
vtterly vnarmed. But at the least, lette it
not greue the, to haue with the this lytell
hanger, whiche shall not bee heavye too
beare nor vnprofitable for thy defence.
For it is very litel, yet if thou vse it wisely
and couple with it, the buckler of fayth,
thou shalte easely withstande the fyerce &
tagyng assaulte of thyne enemye: so that
thou shalt receiue no deadly wounde. But
now it is tyme that I begyn to geue the a
certaine rule of the vse of these weapons,
which yf thou shalt put in execucio or prac
tyse, I truste it will come to passe, that our
capytaine Iesus Christe, shall translate the
a Conquerour, oute of this litell castell or
garyson, into hys great cytye Hierusalē
with triumphe, where is no rage at all of
any battayle: but eternall quietnes, per-
fyte peace, assured tranquilite, where as in
the meane season all hope & confydence of
sauegarde, is put in armure and weapon.
¶ That the fyrst poynt of wysdome, is to
know thy selfe, and of two maner wyse-
dome, the true wysdom and the apparent.

Capitulo. iii.

THat excellent good thinge despyred
and soughte for of all men, is peace
or quietnes: vnto which the louers
of hys worlde also referre all theyr

studye, but they seke a false peace, & shote at a wrong marke. The same peace, ꝑ philosophers also promised vnto the folowers of theyr doctrines, but yet falsly, for christ onely geueth it, the worlde geueth it not. to comme to this quietnes, the onely way or meanes is, yf we make warre agaynste our selfe, yf we fyght stronglye against our owne vyces. For with these ennemyes, God whiche is our peace, is at varyance, and that with deadly hate, seyng he is naturally vertue it selfe, & father & lord of all vertue. And where as a fylthy puddle or a synke gathered together of all kynde of vyces, is named of the Stoikes (which are the moost feruent defenders of vertue) folishnes: and in oure scripture the same is called malyce. In lyke manner vertue or goodnes, lackynge in no poynte, of bothe partes, is called wysdome. But (after the sayinge of the wyseman) doth not wysdō ouercomme malyce? The father and head of malyce, is the ruler of darkenes Belial: whose steppes, whosoeuer foloweth, walketh in the nyght, and shall comme to eternall nyght. On the other syde, the ground of wysedome, and in dede wysedome it selfe, is Christe Iesus, whyche is the very lyghte, and bryghtnes of the glory of hys father, puttynge awaye by hym self onely the nyghte of the foolyshnes of ꝑ worlde, whyche (wytnessynge ꝑ Paule) as he was made

A man must fyght agaynste hym selfe.

God is our peace and felicitie.

Stoicy were phylosophers, as Socrates, & Plato with their folowers whiche put felicie in true pleasure, in vertue only, and within the cōscyence wythoute anye outward pleasure or richesse

Folyshnes is mysery.

Wysdome is felicitie.

Fooles also be wretches and vnhappy.

Wise men also be happy and fortunate.

Fylthynesse is folyshnes.

made redempcion and iustifycacion to vs that be borne agayne in hym. Euen lykewyse was made also oure wysedome, we (sayeth Paule) preache Chryste crucyfyed, whyche to the Iewes is an occasion of stumblynge and faillynge, and too, the gentyles folyshnes. But to the elected, bothe of the Iewes, and also of the gentyles, we preach Christ, the vertue or strēgth of God, and the wysedome of God, by whose wysedome throughe his ensample, we maye beare awaye the victory of oure ennemye malyce, yf we shall bee wyse in hym, in whome also we shalbe conquerours. Make muche of this wysedom, and take herin thyne armes, worldly wysdom set at nought, whiche with false title, and vnder the name of wysdome, bosteth and sheweth her self gay to fooles, whan after Paule there is no greater folyshnes with God, than worldly wysdō, a thynge that must be forgete in dede agayn of him that will be wyse in dede. If any man (sayeth Paule) amonge you semeth to be wyse in thys worlde, let hym be a foole, þ he maye be wyse, for the wysedome of this worlde, is folishnes with God. And a lytell afore Paule sayeth, for it is wrytē. I wil destroi the wysdom of wyse men, & the prudence of prudent men, I will reproue, where is the wyse mā? where is the subtyle lawyer? where is the sercher of this worlde? Hath

vertue is wysdome.

Worldlye wisdome is verye folyshnes.

Ye muste bee a foole in thys world, that ye be wyse in god.

The searchers were the phylophers whyche searched for worldly wisdō, yet could they

not God made the wysdom of this worlde folyshnes? And I doubte not, but euē now with greate hate, these folyshe wyse men barke agaynst the, and these blynde captayns and gupdes of blynde mē, crye out and roze agaynste the, sayinge, that thou art deceiued, that thou doteſt, and art mad as a bedlem man, becauſe thou entendeſt to departe vnto Chriſtwarde. These be in name onely chriſten men: but in very dede they are both mockers, and also enemyes of Chriſtes doctrine. Take hede and beware that theyr folyſhe bablinge moue the not: whoſe miſerable blyndnes ought rather to be wepte, ſorowed, and mourned, than to be counterfeyted, or followed. Oh what folyſh kynde of wyſdom, and clene out of ordre, is this, in tryfles and thinges of no value, yea vnto kytchynes onely tos be clere wyſed, ware, and expert: but in theſe thinges, whiche onely make for our ſauegarde or healthe: not too haue muche more vnderſtanding, than a brute beaſte! Wolde wolde we ſhoulde be wyſe, but in goodnes, and chyldren in euell. These mē be wyſe too all iniquitie: but they haue no learninge to do good. And for as much as that facoundpous and Greke poete Heſiodus, counteth hym good for nothinge: whiche neyther is wyſe of hym ſelfe, neyther yet will folow, and do after hym that geueth hym good counſayle. Of what de-

gre

attayn no wyſdome ſaue the ſoyle of mā, vntyl Chriſt came mā any be chriſten men in name onelye, but bye very chriſten mē be they whiche kepe & obſerue inwardly chriſtes precepte.

A true chriſten mā muſt diſpiſe the folyſchneſſe of worldly mē.

Hit is good for nothyng ſayethe Heſiodus why the nether hath wyſdō, nor yet wyll learne it.

To haue knowledge is beſt of all. To be wyllyng to lerne, & obedient to the truthe is also a good thyng.

To lacke knowledge, is a very euyll thynge.

To diſdayn to lerne is woꝛſe, but to withſtād and repugne agaynſt the truthe is thē whyche teache the truthe, is woꝛſe

gre than shall they be counted, which why? they them selfe be mooste shamefully deceiued, yet neuer feare to trouble, to laugh to scorne, and put in feare them, which all ready be comme to their wyttes agayne: But shall not the mocker be mocked? He that dwelleth in heauen, shall mocke the agayne, and our Lorde shal laugh them to scorne. Thou redest in the boke of Sapyence, they shall se vereily, and shall despise hym, but God shall mocke them. To be mocked of lewde mē, is as it were a prayse And no doubte, it is a blessed thyng to followe our head Christ, and his apostles, & a fearful thyng truly to be mocked of God. Jf also (sayth wysdome) will laugh when ye perysshe, and mocke you when ỳ thing hath happened to you whiche ye feared: ỳ is to say, when they awaked out of theyr dreames, and comme agayne to them self, when it is to late, shall say. These be they whome we haue had in derision & reprose, we for lacke of vnderstanding haue counted their lyues to be madnes, & their ende to be without honour. This wysdome is beastly: and as James sayth, diabolike, & of the deuell, and is an ennemy too God, whose ende is destruction. For alwayes after this wysedome, foloweth as a wayward tyrge seruaunt or hedwayde mischeuous presumpcion, after presumpciō, foloweth blyndenes of mynde, after blyndenes of

of al, & farthest from grace.

Euyl men sayd ye good mē, as ye lyue now, so lyued such and such ye pope holy soles, & thys came of them, & so we trust tolo happen of you.

Note how ouer byce byngeth in an other.

mynde, folowethe feruent rage & tyrannye of affections and appetites, after the tyrannye of affectiõs, folowethe the holt hepe of all vices, and libertee too do what he lyfteth. Than folowethe custome, after custome followeth most wretched dulnes or insencibilite of mynde, a dasynge of ỹ wittes, for lacke of capacite. By whiche meanes it commeth too passe at lengthe, that euell men percepue not them self to synne. And whyles they be in such insencibilite, without any feling or perceiuing of them selfe, bodely death commeth sodaynly on theym: and after it foloweth the seconde death, whyche is death euerlasting. Thou

The wysdome of Christe.

seest how the mother of extreme mischefe, is worldly wysdom. But of the wysdome of Christe, which the worlde thinketh folishnes, this wyse thou vnderstest. All good thinges came to men by yepes with her, and inestimable honestie by the handes of her. And I reioiced in all thinges, because this wysdom went before me, and I was not ware, that she was mother of al good thinges. This wysedome bryngeth with her as compañyons, sobrenes, and mekenes. Mekenes disposeth & maketh vs apte too receiue the spirite of God. For in the lowly, humble & meke persone, he reioyceth to rest. And whã the spirit hath replenished our myndes with his swetfolde grace, thã forthwithall springeth ỹ pleteous erbage

of all

of all vertue, with those blessed fruytes: of which ye chiefe, is the secrete ioi of a clere cō science: a ioy knowē of none, but onely of such, to whom it hath chaūced to taste of it which ioye neuer vanisheth away, nor fa deth vē the ioyes of this worlde: but encrea seth & groweth to eternal glādnes & myrth This wysdom my brother (after ye counsayl of James) muste thou require of God, with feruent & brēning desire. And after ye coun sayl of the wise man, dygge her out of the vaynes of holy scripture, as it were treas sure hyd in ye earth. The chiefe parte of this wysdome is, that thou shouldest know thy selfe, which woorde to haue descended frō heauen, the antiquite beleued: & so muche hath that sayinge pleased great auctors, that they iudged all plenty of wysdom, to be shortly comprehended in this littel sen tence, that is to wyte, yt a man know him selfe. But let the weyght and authorite of this doctrine & teachinge bee of no valure with vs, excepte it agre with our lerning. The mistical louer in Cāticis, tyreteneth his spouse, and biddeth her to gete her selfe out of ye dores, except she knowe her selfe, saying. O thou beautiful amonge all wo men, yf thou knowe not thy selfe, go oute of the dores, & walke after the steppes of thy flocke & sorte. Therfore let no mā pre sumptcously take vpon him this so greate a thinge, to thynke that he knoweth hym

selfe well ynough. I am not sure whether any man knoweth his body vnto the vttermost, and than how can a man knowe the state of his mynde surely ynough? Paule whome God so loued, that he saw the misteries, yea of the thyrde heauen, yet durst he not iudge hym selfe, which thyng doubtles, he wold haue ben bold to do, yf he had knowen hym selfe surely ynough. If so spirituall a man, which discerneth not all thinges, & is him selfe to be iudged of no man, was not surely ynoughe knowen to hym selfe: how do we carnall men presume? In conclusion, let hym seme to be a very vnprofitable loudiour, which surely ynough neyther knoweth his owne company, neither his ennemies hoste. But so it is, the one christen man harbe not warre with an other: but with hym selfe. And verely a great hoost of aduersaries springe oute of our owne flesshe, out of the very bowels & inwarde parte of vs: likewise as it is red in certayn poetes tales, of the bretherne gedred of the earthe. And there is no iytell difference betwene our ennemy, and oure frende, and so harde to knowe the one fro the other, that there is great ieopardy, lest we somwhat recheles or necligent, defende our ennemy, in stede of our frende, or hurt our frende, in stede of our ennemy. The noble captayn Iosue was in doubte of an aungel of light, sayinge: art thou on oure

parte,

parte, or of our ennemies parte? Therfore seyng that thou hast taken vpō the, warre agaynst thy selfe, and the chiefe hope and comfort of victorye, is yf thou knowe thy selfe to the vttermost: I will paynte a certayne ymage of thy selfe, as it were in a table and set it before thyne eyen: that thou mayst perfitly knowe, what thou arte inwarde, and within thy skynne.

Of the outwarde and inwarde man.

Capitulo. iiii.

A man is than a certayn monstruous beast, compact together of partes, two or thre of great diuersite. Of a soule, as of a certayn goodly thing and of a body, as it were a brute or dombe beast. For certaynly, we so greately excell not all other kyndes of brute beastes in pertytnes of body, but ỳ we in all his natu tall gyftes, are founde to them inferiours: as concerning the soule verelye, we be so receyuable of the diuine nature: that we maye surmount aboue the nature of aungels, and be vnyt, knyt, & made one with God, yf thy body had not ben added to the thou haddest ben a celestiall or godly thing, yf this mynde had not ben grafted in the playnly thou haddest ben a brute beaste. Theise two natures betwene them selfe so diuerse: that excellent werkman had coupled together with blessed concorde. But

God is the author of peace.

The serpent is the maker of debate.

the serpent the ennemy of peace, put them a sonder again with vnhappy discorde: so that nowe they neyther can be separate, without very great torment & payne, neyther lyue ioyned together, without continuall warre. And playnly after the cõmun saying, eche in the other holdeth the wolf by the eares: and eyther may say very well, & accordingly to the other, that proper & pleasaunt verse of Catullus. Neither can lyue with the nor without the. Such ruffelinge, wrangelinge, and trouble they make betwene them selfe with combersous debate: as thoughe they were, which in dede are but one. The body verely, as ye hym selfe is visible. As he is mortall, so folowerh he thynges temporall. As he is heauy, so lyeth he downwarde. On the other parte, the soule myndfull of her celestial nature, euforceth vpwarde with great violence, and with a terrible heat skyeth & wrasteth vp the heauy burthen of the earthely body.

She despiseth the thinges that are sene, for she knoweth them to be trasitory, she seketh true thinges, which be permanent & euer abyding: & because she is immortall and also celestiall, she loueth thinges immortall and celestiall, & reioyceth in thinges of lyke nature, excepte she be vtterly drowned in the fylth of the body: & by hys contagiousnes be gone oute of kynde frõ her native gentelnesse. And verely, neyther

ye holdeth the wolfe by the eares: this proverbe we vse vpon them whych be in such cõtrarie fro whens they can in no wise ryd theim selfe. The proverbe this wise spring

A certen man walked in a forest, vpõ whom came a wolfe, & he coude make no other shifte but take him by the eares, whiche were so shorte that it was hard to holde them: yet durst he not let them go nor lay hande on hys weapõs for fere of byting, but held fast & cryed for helpe.

Ghosten sayne Promotheus to

ther Prometheus, so muche spoken of a-
monge poetes, sowed this discorde in vs,
a portion of euery beast mynglyng to oure
mynde: neyther our prymatiue & fyrst ma-
king gaue it, that is to saye, it sprong not
in vs naturally, or God gaue it not to vs
in oure fyrst creation: but synne hath euell
corrupted and decayed that, whiche was
well created, sowyng the poyson of diffen
cion betwene them that were honestly a-
greed. For before the time, dothe mynde
ruled the body without busines: & the bo-
dy obeyed without grudgynge. Nowe is it
clene cõtrary. The order betwene them is
so troubled, the affections or appetytes of
the body stryue to go before reason: & rea-
son is in a maner compelled to encline &
folowe the iudgement of the bodye. Thou
mayst compare therfore a man properly to
a cõmunaltie, where is debate & partetak-
inge in it selfe, whiche cõmunaltie, for as
muche as it is made of sondrye kyndes of
men gathered together, which be of diuers
& contrary appetites. It can not be auoy-
ded, but that muche stryfe shall ryse therin
and partes taken oftentimes, oneles the
chief ruler and authorite be in one. And he
him selfe be suche a felowe, as wyll com-
maunde nothinge, but that whyche shall
be holsome and profitable for the cõmun
wealth. And for that cause it muste nedes
be, that he whiche is moste wyse, shoulde
moste

have made me
of claye, and
throughe helpe
to alias to put
lyfe in the. & a
portion of eue
ry beast, as the
fiercines of the
lyon, the wylye
nes of the Fox
the fearfulnes
of the hare, & so
of other beastes

moost beare rule. And he nedes muste obey that least perceyueth or vnderstandeth. Now there is nothinge more folysshe, this the raskall or vyle communalty. And therfore ought they to obey the officers and rulers, and beare no rule nor office thē selfe. The noble estates, or suche men whiche be moost auncient of age, ought to be herde: but so that it lye onely in the kynges aduysement to make statutes & lawes, whome it is mete to be aduertised, to be put in remembraunce, or counsayled now and thā. But it is not mete that ye shoulde be compelled, or that any man shoulde maystre, or rule hym. And finally, the king obeyeth no man, but the law onely. The lawe must be correspondent to the ryght & decre of nature, or the ryght example of honestye, yf not for yf this ordre subuerted, yf vnruly communes, and that ragyng dregges of yf citie, stryue too go before the senyours or eldermen: or yf the chefe lordes despyse yf commaundement of the kynge, than aryseth perylous sedicion, or diuision in oure commune wealth, yea and except the prouision, decree, or authorite of God socour all the matter weyeth and encliyneth too extreme mischefe, and to vtter destructiō. Thus reason beareth yf roume of a kyng. Thou mayst accompt for the chefe lordes certayn affections, and them of the body: but yet not all thynges so beallye. Of the

The kynge obeyeth the lawe onely.

strēkth of kynge is a man.

The Lordes be certayn gentyl affections.

which kynde, is naturall reuerẽce towarde the father and mother, loue to thy brethre a beneuolent mynde towarde thy frendes and louers, compassion vpõ them that be vexed with aduersite, or combred with sykenes, feare of infamy, sclaunder, or losse of thy good name, despyte of honest reputacion, and suche other lyke. But suche affections or passions, whiche be very greatlye disagreyng from the decrees of reason, & whiche be cast doune, and must bow euẽ to the vylenes of brute beastes: thynke & reken those, to be as it were the most rascal and vyle sort of the commune people. Of whiche kynde and sort be lechery, ryot, envy, & suche lyke diseases, whiche all without exception, muste be kepte vnder with pyson and punishmẽt, as vyle and bonde seruauntes, that they may rendre to theyr mayster, their taske and worke appointed to them, if they can: but yf not, at the leaste that thei may do no harme, which thynges Plato perceyuing by inspiracion of God, wrote in hys boke called Timeus, how the sonnes of goddes had forged in man, too their owne lykenes, two kyndes of soules the one kynde spirituall and immortal, the other as it were mortall, in daunger to diuerse perturbaciõs or motiõs of vnquietnes. Of whiche the fyrst is voluptuousnes (as he saith) the bayte wherby men are allured and brought too vngraciousnes or mischefe.

The contraries be vyle appetytes.

Foure affections of the mynde, Ioye, sorowe, hoope, and feare.

mischief. The next is sorowe or greke, whiche letteth men, and dryueth them frō vertue or goodnes. After that feare & presumptesus boldenes, two mad counsaylours: whome accompanyeth indurate wroth, the despyte of vengeaunce. Moreouer, flatering hope, with beastly imagination and knowlege, not gouerned of reasō and worldly loue, that layeth handes violently on all thinges. These be almost the wordes of Plato, & it was not vnknowen to him, the felicite of this lyfe, to be put in restrayning suche perturbacions. For he writeth in the same worke, that they shall lyue iustly & blessedly, that haue ouercōme these appetytes: & that they shall lyue vniustly and miserably, that were ouercōme of the same. And for ꝑ soule, which is lyke vnto the nature of God, that is to say, for reason, as for a kyng, he appoynted a place in the brayne, as in the chiefe toure of oure citie: & as thou mayst se, ꝑ hyghest parte of our body, & next to heauē, & most farre fro the nature of beastes, as a thinge verely, whiche is both of a very thinne bone, & neyther lade with grosse synewes nor flesshe, but surely furnished & appoynted within and also without, with powers of knowlege, that no debate might ryse in our cōmune wealth, but that he by theym, as by reporters, shoulde immediatly perceiue it. But as touchynge the partes of the mor-

Reasō dwelleth in the brayne. as in the paleis

tall

tall soule, that is too wyte, the affections or appetytes, as euery one is, eyther obedient, or els grudgeth againste reason: so he remoued them fro hym. ¶ For betweene the necke & the midriffe, he setteth that part of the soule, wherein is conteyned boldenes, wrathe or anger, a seditious affection verelye and full of debate, whiche nedes muste be refrayned: but he is not very brutishe or beastly, and therfore he separated hym in a meane space frome the hyghest & lowest, least yf he had ben to nyghe to eyther of theim, he wolde eyther haue troubled the kynges quietnes, or els corrupte with the contagiousnes of them of the lowest sortes, shoulde with theym also conspyre againste him. ¶ Last of all, that power whiche desyreth ye voluptuousnes pleasur of meate and drynke, wherebye also we be moued to bodely lust, he banished vtterly awaye farre fro the kynges palays, doune alowe benethe the mydryffe into the lyuer and the paunche, that as it were a certayn wylde beast untamed, he should there stable and dwel at the racke: for because that power is accustomed to rayse vp mocyons moofte violente, and to be disobediente to the commaundementes of the kynge.

The power wherein is conteyned wrathe and hate.

The power wherein is conteyned desyre.

What beastlinesse, yea and what rebellio is in the lowest porcion of thys power, at the leastwaye the preuy partes of thy body may teach the, in whiche parte chiefly,

this

hys power of concupiscence rageth and tyrannyzeth, whiche also of all mi-
dzes onely euer amonge maketh rebellion with vnclenly mocions, the kynge cryeng the cõtrary, and that in vayne. Thou seest than euidently, how that this noble beast man, so goodly a thynge above: playnly without anye exception, endeth in an vnreasonable oz bzute beast. But that noble counsaylour, whiche sitteth lyke a kynge oz a ruler in hys hyghtoure: hauing alwai in remembzaunce hys owne begynnynge, thynketh no fylthy noz lowe thynge. And

The ornamentes of a kynge.

he hath wherby he maye be knowen from other, a sceptre of yuozye, because he doth commaunde nothynge, but that whyche is right and good, in whose top wryteth Wo mere to syt an Egle, because that reason mountinge vp to celestiall thinges, beholdeth from aboue those thynges that be on the grounde diso cynctully, as it were with Egles eyes. In conclusion, he is crouned with a croune of golde. Foz golde in ỹ misticall lettres, mooste commõly betokeneth wysdom. And the circle betokeneth, that the wysdom of the kyng shoulde be perfyt and pure in euery parte. These be the very gyftes oz vertues, pzoperly belongynge to kynges. Fyrst that they be very wise. that they do nothynge amisse by meanes of errour and lacke of true knowlege. And thã suche thinges as they knowe to be good & ryght,

sighe, those onely to will and purpose to do: that they do nothinge agaynst the decree or iudgemente of reason inordinatly, frowardly, and corruptly. And whosoeuer lacketh any of these two poyntes, counte hym to be, not a kyng, that is to saye, a ruler, but a robber.

¶ Of the diuersite of affections.

Capitulo. vi.

But kynge reason may be oppressed verelye, yet because of the eternall lawe, whiche God hath grauen in hym, he can not be corrupted, but he shall grudge & call backe. To whome if the residue of the communaltie will obey, he shall neuer commyt anythinge at all, eyther to be repented or of any ieopardye: but all thinges shalbe administred by great moderation, with muche quietnes & tranquilite. But as touching affections, be. tyn Stoici and Peripatetici varye somwhat, though both agree in this, that we ought to lyue after reason, & not after affectiõs. But Stoici will, whan we haue bled for a season (as it were a scholemaister to teach vs oure first principles) the affections, whiche immediatly are stered vp of the sensuall powers, and become vnto the iudgement and true examination, what is to be eschewed or chosen, and what to be eschewed or forsaken, & than we vtterly dispise and forsake them. For than are they (as

we ought to lyue after reason, & not after affections, and peripatetici will that affections should be retained, only thinkinge them necessarye to prouoke & to sharpe a man to vertue. Stoici be the followers of Plato who put felicitie and blessednes in the vnmouedable stedfastnes of the vnmade doctrine. It a man were so armed with all vertues that he might be spoyle

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might be vpon

they saye) not onely no profite to very wise dome, but also hurtfull and noyous. And therfore they will, that a perfyt wyse man should lacke all suche mocions, as diseases or sycknesses of the mynde, and as muche as doloyne, which be more gentill grafte to a wyse man these litle mocions, preuentinge reason, whiche they call fantasyes or ymaginacions. The Hypotetici teache the affections not to be destroied vtterly, but to be refrayned, and therfore vse of them is not vtterly to be refused, for because they thinke them to be geuen of nature, as a pricke or a spurre, to stere a man to vertue. As wrath maketh a man bolde and hardy, is a matter of fortitude. Enuy is a great cause of policy, and in likewise of other. Socrates in a certayne booke that Plato made, called Phedo, semeth to agree with Stoicis, where he thinketh philosophye to be nothinge els but a meditacion or preparing of death, that is to saye, the mynde withdrawe herselfe as muche as she can from corporall and sensible thinges, & conforme her selfe to those thinges, which be perceyued with reason onely, and not of the sensible powers. First of all therfore, I muste beholde & consider diligently, all the mocions, mournges, or stering of the mynde, & haue them surely knowē. Farthermore thou must vnderstand, no mocions to be so violent, but they may be eyther refrayned

of reaſō, or els turned to vertue. Notwithſtanding I heare euery where thys contagious opiniō, that ſome ſhoulde ſay, they be cōſtrained to vices. And on ỹ other ſide many for lacke of knowlege of them ſelf, folow ſuche mocions, as the ſayinges or decrees of reaſon: in ſo much that whatſoeuer wrath, or enuy doth counſayl or moue them to do, that they cal the zeale of God. And as thou ſeeſt one cōmune welth to be more vnquiet than another: ſo is one man more enclined or prone to vertue, than an other, whiche diference cōmeth not of the diuerſite of myndes, but eyther of the influence of celeſtiall bodyes, or els of oure progenitours, or els of the bringinge vp in youthe, or of the cōplexion of the body. Socrates fable of carters and horſes, good & badde, is none olde wyues tale: for thou mayſt ſe ſome to be borne of ſo moderate, ſofte, quiet & gentel diſpoſicion, ſo eaſy to be handled, to be turned and winded, that without buſines, they may be enduced to vertue, and renneth forwarde by their owne courage without any ſpurringe. To ſome clene cōtrary thou mayſt percepue to haue happened: a body rebellious as a wylde & kyckinge horſe: in ſo much that he which taketh him, ſhal haue ynough to do & ſweate apace, & yet ſcarce with a very rough byt, ſcarce with a wallet & ſharpe ſpurres, can ſubdue his fiercines. If any ſuch one hath

can not practiſe an other, yet wolde they not ſuch thinges to be deſyred for loue of the thinges them ſelfe: but to prokyte the cōmō welth & for the cōuerſacion of mankynde.

Some mā is more prone to vertue thā ſom

hapned to the, let neuer the rather thy hert
fayle the, but so muche the more feruentlye
set vpon it, thinking on this wise: not the
waye of vertue to be stopped or shutte vp
from the: but a larger mater of vertue too
be offred vnto the. But and yf so be, that
nature hathe endued the with a gentell
mynde, thou arte not therefore strayghte-
waye better than another man, but hap-
pyer, and yet agayne on that maner wyse
arte thou more happy, that thou arte also
more bounde. Now beit, what is he that is
endued with so happye giftes of nature,
whiche hath not habounndauntly thinges
ynough to wrestle withall. Therfore in
what parte shalbe perceiued moste rage or
rebellion to be: in that parte reason oure
kyng must watche diligentlye. There be
certayn vices appropriate to euery estate,
as to breake promisse, is familiar to some:
to some vyce or prodigalite: to some bode-
lye lust or pleasure of the flesshe, and this
happeneth to them by the disposicion off
their countries. Some vices accompanye
the complexion of the body, as appetite &
lust for the company of wome, and the de-
spite of pleasures and wanton sportes ac-
companye the sanguine men, wrath, fierce
nes, cursed speakig followeth the colerike
men. Grosnes of mynde, lacke of actiuite
sluggishnes of bodye, and to be geuen too
muche slepe, followeth the flumatyke mā.

Some vices fo
lowe the coun-
tryes.

Some vices
folow the com-
plexyon of the
bodye.

Enuy

Enuy, inwarde heauines, bitternes, to be solitary, selfe mynded, soleyn, and chorlysshe, soloweth the melancolyke parson. Some vices abate and encrease after the age of man, as in youth, lust of the bodye, wastfull expences, and rashnes, or folisshe hardines. In olde age, nyggishnes, or to muche saving, waywardnes and auarice. Some vices there be, whiche shoulde seme appropriate to kynde as fyercenes to the man, vanite to the woman, and desyre of wreke, or to be reuenged. It fortuned now and than, that nature (as it were to make amendes) recompenseth the disease or sykenes of the mynde, with an other certain contrary good gifte or propertye. One ma is somwhat prone or enclined to pleasure of worldly passymes, but nothing angry, nothinge enuious at all. An other is chast, but somwhat proude or hygh mynded, somwhat hasty, somwhat to gredy vppon the worlde. And there be, whiche be vexed wt certayn wonderfull and fatall vices, with theftte, sacrileye, & homicide: whiche truly thou must withstande with all thy might, agaynste whose assaulte must be cast a certayn brasen wall of sure purpose. On the other syde, some affections bee so nyghe neyghbours to vertue, that it is ieopardous, least we shoulde be deceiued, the dyuersitye is so daungerous and doubtefull. These affections are too be corrected and

Vices folowyng the age.

Vices appropried to kynde.

An yll dysease of the minde is sometime recompensed with an other good gift in properte.

Let the vyces whyche drawe nere vnto vertue be corrected

amended, and may be turned very well to that vertue, whiche they moste nygh resemble. There is some mā (because of crāpte) which is soone sette a fyre, is hote, at once prouoked to anger with the leest thinge in the worlde, let him refrayn and sobre hys mynde, and he shalbe bolde and courageous, nothinge faynt herted or fearfull, he shalbe free of speache, without dissimulacion. There is another man somwhat holding, or to muche sauinge: let him put too reason, and he shalbe called thryfty and a good housbande. He that is somwhat flatteringe, shalbe with moderacion curteys and pleasaunt. He that is obstinate, maye be constant. Solempnes, maye be turned to grauite. And he that hath to much of folysh toys, may be a good companyon. And after the same maner of other lighter diseases of ỹ mynd, we must be of this onely, that we cloke not the vice of nature, with the name of vertue, callinge heauines of mynd grauite, crudelite, iustice, enuy zeale, fylthy nygardines thryfte, flatteringe good fellowshyp, knauery or rybaldry, vrbanite or merye speakinge. The onely way therefore to felicitie, is fyrste that thou knowe thy selfe. Secondly, that thou do nothing after affections, but in all thinges after ỹ iudgement of reason. Let reason be sober and pure and without corruption. Let not hys mouth be out of taste, that is to saye, let

Put not the name of vertue to any maner of vyce.

Do all thynges after the iudgement of reason

let hym beholde honest thinges. But thou
wilt saye: it is an harde thynge that thou
commaundest: who sayth nay? And verely
the sayinge of Plato is true: whatsoeuer
thinges be sayre and honeste, the same bee
harde and trauayful to obtayne. Nothig
is more harde, than that a man should ouer-
come hym selfe. But than is there no grea-
ter reward, than is felicite. Ieronimus
spake that thinge excellently, as he dothe
all other thinges: nothing is more happye
than a christen man, to whome is promy-
sed the kyngdome of heauen. Nothinge
is in greater perill, than he whiche euery
houre is in ieoppardy of hys lyfe. Nothing
is more stronge, than he that ouercōmeth
the deuell. Nothinge is more weyke, than
he that is ouercōme of the flesh. If thou
ponder thyne owne strengthe onelye, no-
thing is harder, than to subdue the flesshe
vnto the spirit. If thou shalt loke on God
thy helper, nothinge is more easy. Howe
therfore, excepte thou with all thy mighte
and with a feruent mynde, the purpose &
profession of perfyte lyfe. And whan thou
hast grounded thy selfe vpon a sure purpo
se, set vpon it, and go to it lustely: mannes
mynde neuer purposed any thing feruet-
ly, that he was not able ta bring to passe.
It is a greater parte of a christen lyfe, to
desyre with full purpose, and with all hys
herte, to be a christen man. That thynge

The sayinges of sayntes.

whiche at the fyrst sight or metyng, at the fyrst acquayntaunce or commyng to, shall seme impossible to be conquered or wonne in processe of tyme, shall be gentel ynough, and with vse easy: yea, & at length through custome, shall be very pleasaunt. It is a very proper sayeng of Hesiodus. The way of vertue is harde at the beginninge, but after thou hast crepte vp to the top, there remayneth for the very sure quietnes. No beast is so wylde, which wexeth not tame by the craft of man. And shall there be no crafte to tame the mynde, of the tamer of all thinges? That thou mighte be hole in thy body, thou canst stedfastly purpose, and commaunde thy selfe for certayne yeares, to abstayne frō drinking of wyne, to forbeare the flesshe, and company of women: whiche thinges the physician, beyng a man, prescribeth to the. And to lyue quietly all thy lyfe, canste thou not rule thyne affections, no not a few monethes? which thyng God that is thy creatour and maker, cōmaundeth the to do? To saue thy body frō sycknes: there is nothynge whiche ¶ doest not? To deliuer thy body & thy soule also, from eternall deathe, doest thou not these thinges, whyche infideles Ethnicy & gentiles haue done?

The waye of vertue in processe of tyme easy.

¶ Of the inwarde and outwarde man: and of the two partes of man, proued by holy scripture. Capitulo. vi.

Certainly

Christus maketh the peace not to make peace: but diuision, to set the father against the Sonne, the sonne against his father, the wyfe against her husbande, the husband against his wife and so forthe.

The hystorye meaneth that at sometime and in some places the husbande should accepte the faythe of christ only & follow his wholsome doctryne: & the wyfe should persecute hym, sometyme the wyfe should follow Christ and the husband persecute her, and likewise the sō his father, and the father, the sonne.

Ecclesiastes. I am ashamed in christen mens behalfe, of whome the moste parte folow, as thoughe they were bruite beastes, theyr affectiōs and sensual appetites, and in this kynde of warre are so rude and vnexercised, that they do not as muche as know the diuersite betwene reason, and affections or passions. They suppose the thynge onely, to be the man which they se and fele, yea and they thinke nothynge to be beside the thynges, whiche offre them selfe too the sensyble wyttes, whan it is nothyng lesse than so, what so euer they greatly coueite, that thei thinke to be right: they call peace, certayn & assured bondage, whyle reason oppressed, and blynded followeth whyder so euer the appetite or affection calleth without resistence. This is the myserable peace, whiche Christ the author of very peace that hathe made both one, came to breake, stering vp hollow warre betwene the father and the sonne, betwene the housbande & the wyfe betwene those thinges, which kyndly conceyde had vsed coupled together. Nowe thanke the authorite of the philosophers be of litell weyght, except those same thinges be al taught in holy scripture, though not with the same wordes. That the philosophers call reason, & calleth Paule sometyme the spirit, sometime the inner man, otherswhile the law of the mynd. That thei

Reason the spirite, the inner man, lyst law of the mynde, beynge thyng with Paule.

all affection, he calleth somtime the flesh somtime the body: another time the vtter man and the lawe of the membres, walke (sayth Paule) in the spirite, and ye shall not accõplishe the desyres and lustes of ꝑ flesshe, for the flesshe desyreth contrary to the spirit and the spirite cõtrary to ꝑ flesh that ye can not do whatsoeuer thinges ye wolde. And in an other place. If ye shall lyue after the flesshe ye shall dye. If ye walkynge in the spirit, shall mortifye ꝑ dedes of the flesshe, ye shall lyue. Certayne this is a new chaunge of thinges, ꝑ peace should be sought in warre, and warre in peace: in death lyfe, and in lyfe death: in bondage liberty, in liberty bondage. For Paule writeth in an other place. I chastise my body, and bring hym into seruitude. Here also the liberty. If ye be led with the spirit, ye be not subiect to the law. And we haue not (sayeth he) receyued agayne the spirit of bondage in feare, but the spirite, whiche hath elected vs to be the chyldren of God. He sayth in an other place: I se an other lawe in my membres repugninge agaynste the lawe of my mynde, subduinge me to the law of synne, whiche lawe is in my membres. Thou readest with hym also of the vtter man, which is corrupt, and of the inner man, whiche is renewed daye by daye. Plato put two soules to be in one man. Paule in one man maketh two

men

Peace, lyfe, liberty of soule, warre. Warre, bondage of the body.

men so coupled together, ꝙ neyther without other can be eyther in heauen or hell: & agayne so separated that the death of the one must be the lyfe of the other. To the same (as I suppose) pertayn those thinges which he wrote to the Countes. The first man was made into a lyuynge soule. The laste Adam was made into a spirit quickenynge: but that is not fyrst, whiche is spirituall, but that whiche is lyuynge: than foloweth that whiche is spyrytual. The fyrste man came of the earthe, hym selfe terrestiall. The seconde came frome heauen, & he hym selfe celestiall. And because it shoulde more euidently appere these thinges to pertayne not onelyto Chryste and Adam, but to vs all: he added sayenge. As was the man of the earthe, suche are the terrestiall and earthly persons. As is the celestiall man, suche are the celestiall persons. Therfore as we haue borne the ymage off the earthly man: euen so now let vs beare the ymage of the celestiall man. For thys I say brethern, that flesh and blood shal not possesse the kingdom of heaue, nor corrupcion shall possesse incorrupcion. Thou perceiuest plainly how in this place he calleth Adā made of earth, that thing whiche in an other place he calleth the flesh, and the vtter man whiche is corrupt. And thys same thinge certaynly is also the bodye of death, wherwith Paule agreued cried out

A double man.

The last Adam is Christ.

Oh

Oh wretched man that I am, who shal deliuer me from this body of death? In conclusion paule declaring the moste diuers fruite of the flesshe and of the spirite, writhethin an other place, sayinge. He that soweth in hys flesh, shal also reape or mowe of hys flesshe corrupcion: but he that soweth in the spirit shal reape or mowe of the spirite lyfe eternall. This is the olde debate of two twynnes, Jacob and Esau, which before they were brought forth into light, wrastled within the cloysters of the mothers belly, and Esau verely caught from Jacob the preeminence of byrthe, and was fyrste borne: but Jacob preuented hym a-gayn of hys fathers blessing. That which is carnall cometh fyrste, but the spirituall thing is euer best. The one wasted, bigge coloured and rought with heyre: the other smothe. The one vnquiet and an hunter: the other reioyced in domesticall quietnes. And the one also for hunger solde the righte that pertayned to hym by inheritaunce, in that he was the elder brother: whyle he enticed with a vyle pryce and rewarde of vnrighteousnes, fell from hys natiue liberte, into the bondage of synne. The other procured by craft of grace, that whiche belonged not to hym by right of law. Betwene these two brethre, though both were borne of one belly, and at one tyme, yet was there neuer ioyned perfyte concorde. For Esau hateth

Yonge & olde, the sede of Jsrael & Rebecca longyng in theyr mothers belly the countrey lieth wyth God, & be answered. Of this shal spring two contrary people whiche shuld euer be at warre, but the Elder shuld serue the yonger.

Esau was fyrste borne, & Jacob folowed, holdyng Esau fast by the hele.

Afterwarde, Esau beyng an hungred, solde to Jacob hys inheritaunce for a messe of potage, whā Jsaac was old he bad Esau to kyll some beestes, that he might eate of it and bleste the ere he dyed.

But by the counsayle & meanes of the mother. Jacob gate alwaye hys fathers blessing,

hateth Jacob, Jacob for hys parte though he quyteth not hate for hate, yet he keepeth hath euer Esau suspected, neyther dare come within his daunger. To the lykewise whatsoeuer thing affection counsayleth or perswadeth: let it be suspected, for the doubtfull credence of the counsailour. Jacob onely sawe the Lord: Esau as one detting in bloud lyueth by the swoorde. To conclude whan the mother asked counsail of the Lord, he aunswered, the elder shall be seruaunt to the yonger. And Isaac the father added: thou Esau shalte do seruice to thy brother. And ye tyme shall come whā thou shalt shake of, and lose his yoke frō thy necke. The Lord prophecieth of good and obedient persons, the father of euell & disobedient persons. The one declareth what ought to be done of all men: ye other telde a forehāde, what the most part wolde do. Paule willeth that the wyfe be obedient to her housbande: for better is (sayth scripture) the iniquite of the man, than ye goodnes of the woman. But Eues carnal affection, whose eyen the subtile and crafty serpent daily troubleth and vexeth with temptacion, and she once corrupted, goeth forth and ceaseth not to prouoke and entice the man also through consent to be partaker of the iniquitie or mischeuous dede. But what redest thou of the new woman, of her I meane that is obedient to her housbād,

and was made Lorde of hys brothes.

Than came Esau wayling to haue a blessynge, whan answered ouerthwartes. I haue made hym the Lorde.

Afterwarde, Jacob came vnto Lorde face to face.

In good men the spirite worketh euen in yonge by Jacob prefigured, & the litle obeyeth. In wyll ... the ... ye ... Esau, ... him ... ye ... on ... the ...

The woman, ... signifyeth a carnall ... which (chaunged by grace of faythe) folowth the biddinge of the spirite in euery thyng.

The womanli
gueth affectiõ
The mã reson.

I will put hatred betwene the (meaninge
the serpent and the woman) and betwene
her generacion and thyne, she shall trede
doune thy head, and thou shalt lay awayt
to her hele. The serpent was caste doune
on his brest; the dearth of Christ weakened
hys violence; he now onely lyeth awayte
to her hele prieli. But the womã through
grace of fayethe, chaunged as it were in to
a man, boldely tredeth doune hys venym-
mous head. Grace is encreased, and the ty-
rauny of the flesshe is diminished, whan
Sara was minished and decayed, thã did
Abraham (God beyng the authour) grow
and encrease. And than she called him not
housbande, but lorde, neyther yet could
she obtayne too haue a chylde vetore she
was dried vp and waxen barayn, what I
pray the, brought she forth at the laste too
her lorde Abraham now in her olde dayes,
yee & past chylde bearinge? Verely Isaac
that is to say ioy. For as sone as affeccios
be wared olde & are weake in a man, than
at the last springeth vp ỳ blessed tranquilite
of an innocẽt mynd, with sure quietnes of
the spirit, as it were a cõtinuall feaste. And
as ỳ father let not his wife haue her plea-
sure without a duplement, euẽ so hath he
the sporting of the childre together suspect
I meane of Isaac & Ismael. Sara wolde
not ỳ the childe of a bõdwomã, & the childe
of a free womã, should haue cõuersacõ to-

gether

Abraham had
a sonne by hys
seruaunt Agar
whose name
was Ismael, &
an other by his
wyfe Sara,
whome he cal-
led Isaac. Is-
mael was
much elder thã
Isaac, & in play
ing together
was trusted I-
saac, wherewith
Sara displeased
bad Abraham,
put awaye thy
seruaunt Agar
with her son al
so, which Abra
ham was lothe
to do. but god
commaunded
him to obey hys
wyues sequel.

gether at ꝑ age: but that Ismael (while as yet youth is feruent) shoulde be banished out of presence, lest vnder a colour of pastime, he might entyce & draw vnto his own maners, Isaac yet yonge & tender of age. Now was Sara an olde wyfe, & now had brought forth Isaac, yet mistrusteth Abraha, except the answer of God had approued hys wyues counsayl. He is not sure of the womā vntil he herde of God: in all thinges that Sara hath sayd to ꝑ, heare her voyce. O happy olde age of thē, in whom so mortifyed is the carnal mā, made of the earth, that he in nothinge beleyeth the spyryte, which agremēt, whether in al thinges perfyte may happen to any mā in this lyfe or no, verely I dare not affirme: peraduēture it were not expedient. For euē vnto Paule was geuen vnquietnesse & trouble of the flesh, ꝑ messēger of sathan to buffet him withall. And at the third time whan he desyred the Lord to haue ꝑ messēger take frō him. Whan had he yone other answer but only this. Paule my grace is sufficiēt for ꝑ. For strength is wrought & made perfyte in weakines. In dede this is a newe kynde of remedy. Paule least he should be proud, is temted with pryde, ꝑ he might be stronge in Cryste, he is compelled to be weake in him selfe. For he bare the treasure of celestiall reuelacions in a vessel of earth: that ꝑ excellency should depende of ꝑ might of God

Let youth flee the occasyon of lyuinge.

and

when thou art tempted, fatte yayes.

and not of hym selfe. whiche one exampl
of the apostle putteth vs in remembrance
and warneth vs of many thinges. Fyrst
of all, that whan we be assaulted of vices,
immediatly we must geue our selfe to pray
and often tymes desyre helpe of God.
Moreouer that temptacions to perfyte me
are not pernicious: but also a very expedie
to the continuaunce and preseruinge of
vertue. Last of all we be admonished, that
whan all other thinges are ful tamed, th
the vice of vainglory, euē in the chiefe time
of vertues, lapeth awaye: and that thys
vice is as it were Hydra, whome Hercules
fought with, a quicke monstre, longe as
lyfe and fruitfull, by reason of her owne
woundes, whiche at the laste ende, whā all
labours be ouercome can scarce be distroy
ed. Neuertheles, continuall and impor-
tunate labour ouercometh all thing. In
meane time, whyle thy mynde rageth and
is perced with vehement perturbacions, by
all maner meanes thrust together, pul and
hale vp downe, bynde and bynde faste thy
self vnto with tought handes; whyle he
woll haue entred a chaunge him self into all
wonderfull thinges, into fyre, into shap
of some terrible wylde beast, and into a re-
nous riuer, and neuer leaue him vntill he
come again vnto his owne naturall like-
nes and shape; what els lyke Protheus,
doth the affections and appetites of fooles

Hydra was a Serpent with many heddes, of whyche one was immortal with her foght ye rules, and whan he smote of one hed. vii. sprange for it. At the last he fought with a burning sword and so seared the ir necks, that they could vse more spring

Protheus that is to say, a ferryon must be holden downe. Protheus is a god which chā geth hym to all maner facyons he is a greate playdefyer but he wyll tell no

which

whiche drawe them somtime into beastly and bodely lust, somtime into mad yre or wrath, otherwhyle into poyson envy and straunge falshods of vyces: Agreeth it not well that the excellent cunning poete Virgill sayde: thou shalt divers similitudes & fashions of wylde beastes prelade & make for sodaynly he will be a fearfull swyne & foule tygre, and a Dragon full of scales, and a Lyon ful with a read mane, or shalt counterfayte the quicke sounde of the flame of fyre. But here have in remembrance what folowyth. The more he chaungeth hym selfe into all maner of similitudes, the more my sonne (sayth Virgyl) straynt hys tough bandes. And also because we shall not nede to returne agayne to fables of poetes, thou shalte by ensample of the holy patriarke Jacob learne to endure and too wrastle lustely all night vnto the morning of Goddes helpe, beggynne to geue lighte. And thou shalt saye, I will not let the departe, except thou shalte have geven me thy blessinge fyrst. But what rewarde of hys victory and great vertue, that mighty and excellent strong wrastler obtayned it is certaynly very profitable to hear. Fyrst of all God blessed hym in that same place. For evermore, after that the temptacion is overcome, a certayne singuler encrease of divine grace is added vnto a man, wherby he shoulde be an other tyme much more

thyng wythout compul, yon.

Virgyl rehearseth of Aristew whiche had lost his beastes, and counseiled with his mother Cerine a goddes how he might restore them agayne, she sente him to Protheus and taught a craft to bynde hym vntyll he had tolde the truthe. That taught Protheus how of a deade & putrified ore they myght be restored agayne Jacob wrestled with an angell al night, whom in the morninge he wolde not let go tyll he hadde blessed hym in the same place.

surely armed than he was before agaynste thassaulte of hys enemye. Furthermore by touchyng the thigh, the synewe of the conquerour wyddred and shronke, and he began to halte on the one fote. God curseth them by the mouthe of hys prophete, whiche halte on both theyr fete, that is to saye, them whiche will both lyue carnally and please God also. But they be happy, in whome carnall affections be so mortifyed, that they beate and tene moste of all to the right fote, that is, to the spirit. Fynally hys name was chaunged: of Jacob he was made Israel, and of a bely wrastler a quiet person. After thou haste chastysed thy flesshe, and crucifyed it with vices and concupiscences, than shall tranquilite and quietnesse withoute all trouble come vnto the, that thou mayste be at leyser to beholde the Lorde, that thou mayste taste and fele that the Lord is pleasaut & swete for that thynge is signifyed by Israell. God is not sene in fyre or in the whoorle wynde and troublous rage of temptacion, but after the tempest of the deuell (if so be thou shalt endure perseuerātly) foloweth the lyssing of a thynne ayre or wynde of spirituall consolacion. After that ayre hath bretthed quietlye vpon the, than appeare thyne inwarde eyen, and thou shalte be Israell, & shalt saye with hym. I haue sene my Lord, and my soule is made hole.

God appeareth after a greate tempest.

Thou

Jye yard wayned, xl. dayes, & xl. nyghtes vnto the mounte of Oxel, where he prayed in a cane. A boyce had hym come forth and rāde ouer God, and

Thou shalte se hym that sayde: no flesshe shall se me. Consider thy selfe diligently; if thou be flesshe, thou shalte not se God: if thou se hym not, thy soule shall not bee made hole. Take hede therfore that thou be a spirite.

¶ Of three partes of man, the spirite, the soule, and the flesshe.

Capitulo. VII.

THese thynges afore written, were euen a great deale more than sufficient: neuertheles that þ mayste be somwhat more sensibly knowen vnto thy selfe, I will reherce cõpendiously the deuision of man, after the discripcion of Origene, for he foloweth Paule, makynge three partes, the spirite, the soule & the flesshe, whyche three partes Paule ioyned together, writinge to the Thessalonicenses, That your spirit (sayth he) your soule & your body maye be kept clene and uncorrupt, that ye be not blamed or accused at the comyng of our lord Jesu Christ. And Esaias (leuing out the lowest parte) maketh mencion of two, sayeng my soule shall desyre & longe for the in the nighte, ye and in my spirit & my hert stringes I will wake in the morynges for to please the. Also Daniel sayth, let the spirites & soules of good men laude God. Out of the which places of scripture Origene gathereth not agaynst reason the three poscions of man,

then came a great wynde, yhã a quakynge than fire, & god not in the fire. Than folowed the hissing of a thyn ayre, and than appeared God to Elyas.

Origene in hys first boke vpon the Epystle of Paule to the Romains maketh this diuision.

that is to wete, the body, otherwise called the flesshe, the most vile parte of vs, wherin the malicious serpent, through original trespasse, hath written the lawe of sinne, wherwithall we be prouoked to lusthines: and alsoo if we be ouercome, we be coupled and made one with the deuell. Than the spirit, wherein we represent the similitude of the nature of God, in which also our moste blessed maker, after the original paterne and example of hys own mynd hath grauen the eternall lawe of honestie with hys fynger, that is with hys spirit & holye Ghost. By this parte we be knyt to God, and made one with him. In the thyrde place and in the myddes betweene these two, he putteth the soule, which is part taker of the sensible wyttes and naturall motions. She as one in a seditious and wyll ling comman wealth, muste nedely ioyne her selfe to the one parte or the other, she is troubled of bothe partes, she is at her libertie to whether parte, she will encline. If she forsake the flesshe. and conuey her selfe to the partes of the spirit, she her selfe shalbe spirituall also. But and if she caste her self doune to thappetites of the bodye she shall growe out of kynde into the manner of the body. This is that Paule ment writing to the Thountes. Remembre ye not that he that ioyneth hym selfe too an harlot, is made one bodye with her: but he that

The spirite,

Thou maist remembre the soule & the spirite to be one substãce, but in the soul, be manipowers as wycked wylemenozi: but the spirite is the moste pure and fardest fro corruption, the most hyghe and diuine porcyon of our soule.

Capar of god immediatly, wher-

that cleueth to the Lord, is one spirit with hym. He calleth the harlot, the frayle and weake parte of the man. This is that pleasaunt and flattering woman, of whome thou readest in the seconde chapter of Proverbes on this wyse. That thou mayst be deliuered from a straunge woman, and from a woman of an other countrie, which maketh her wordes swete and pleasaunte, & forsaketh her housbande, too whome she was maryed in her youth, and had forgotten the promisse, she made to her Lord God: her hous boweth doune to death, and her pathe is to hell, whosoeuer goeth into hel, shall neuer returne: nor shall attayne the path of lyfe. And in the .vi. chapter. That thou mayst kepe the from an yuell woman, and from the flattering tunge of a straunge woman, let not thy hert melte on her beautye, be not thou disceiued with her beckes for the price of an harlot is scarce worthe a peece of breade: but the woman taketh awaye the precious soule of the man. Dyd he not whan he made mencion of the harlot, the hert and the soule, expresse by name the partes of man. Agayne in the .ix. chapter. A folysh woman euer babling and full of wordes, swymminge in pleasures, and hath no learning at all, sitteth in the dores of her house vpon a stoole in an hyghe place of the citie, to call them that passe by the waye, and be goynge in their iourney,

in God hathe grauen the law of honesty, that is to saye, the law natural after the symylytude of the eternall lawe of hys owne mynde.

whosoeuer is a chylde, let hym turne into me: and she sayd vnto a foole and an herte les person: water that is stolen is pleasaun ter, and bread that is hyd priuely, is swe ter. And he was not ware that there be gy ants, and their gestes bein the bottō of hell. For whosoeuer shall be coupled to her, he shall discende into hell. And whos soeuer shall departe frō her, shalbe saued. Beseche the with what colours could more worthy manlye haue ben paynted and set out eyther the venymous entycemen tes and wanton pleasures of the poyso ned flesshe, prouokynge and temptinge soule to filthinesse of synne, or els the im portunitie of the same, cryenge & stryuinge agaynste the spirite, or the wretched end that foloweth whan she dothe ouercome the spyrite. To conclude therefore, the spyrite maketh vs Goddes, the flesshe ma keth vs beastes: the soule maketh vs men: the spyrite maketh vs religious, obedient to God, kynde and merciful. The flesshe maketh vs dispisers of God, disobediente to God, vnkynde and cruell. The soule maketh vs indifferent, that is to saye, nei ther good or badde. The spyrite desyreth celestiall thynges: the flesshe desyreth de licate and pleasaunt thinges. The soule desyreth necessary thynges: the spyrite ca ryeth vs vp to heauen: the flesshe thrusteth vs doune to hell. The soule nothyng

is

is imputed: whatsoeuer is carnal or spring-
eth of the flesshe, that is fylthy: whatso-
euer is spyrytuall proceedyng of the spirite
that is pure, perfyte and godlye: whatso-
euer is naturall and procedeth of the soul
is a meane and indifferente thynge, ney-
ther good nor badde, wilt thou more plaine
haue the diuersite of these thre partes, she-
wed vnto the as it were wyth a mannes
synger: certaynly I will assaye. Thou art
vnder the reuerent feare of thy parentes:
thou louest thy brother, thy chyldren and
thy frende: it is not of so greate vertue too
do these thynges, as it is abhompnable,
not to do them. For why shuldest thou not
beyng a chrysten mā do that thyng whiche
the gentels by the teachyng of nature do,
ye whiche brute beastes do? That thynge
that is naturall shall not be imputed vnto
meryte. But thou arte come into suche a
straye case, ỹ eyther the reuerēce towarde
thy father must be dispersed, ỹ inwarde loue
toward thy chyldren must be subdued, the
benuolence to thy frende set at naught, or
God must be offended, what wylt ỹ nowe
do? The soule standeth in the myddes be-
twene two wayes: the flesshe cryeth vpon
her on thone syde, the spyrite on the other
syde. The spirite sayeth, God is aboue thy
father, thou art bounde to thy father, but
for thy body only. To God thou art bounde
all thynge that thou haste. The flesshe

That whych is naturall, deserueth no reward.

putteth the in remembraunce, saying. Except thou obey thy father, he will dishe-rite the, thou shalt be called of euery man an vnkynde and vnnaturall chylde, loke to thy profyte, haue respecte too thy good name and fame. God eyther dothe not se, or els dissimuleth and wetingly loketh besyde it, or at the leest will be sone pacified agayn. Now thy soule doubteth, now she

The soul doubteth

wauereth hyther and thyther: to whether of eyther parte she tourne her selfe, euen that same shall she be whatsoeuer that is she goeth vnto. If she obey the harlot the flesshe (the spirite dispised) she shalbe one body with the flesshe. But and if she lyfte vp herselfe, and ascended to the spirit (the flesshe set at naughte) she shalbe transposed and chaunged into the nature of the spyrite. After this maner accustome to examine thy selfe prudently. The errour of those men is exceding great, whiche oftetimes weuen that thyng to be perfyte vertue and goodnesse, which is but of nature, and no vertue at all. Certayn affections,

Some affectyons be disguysed with visers of vertue.

somwhat honest in apperance, and as thei were disgysed with vysers of vertue, deceiuen negligent persons. The iudge is hasty and cruell agaynst the felon, or hym y hath trespassed the law: he semeth to him selfe constant, and of stāupte, vncorrupt, and a man of good conscience, wilte thou haue this man discussed? If he fauour his

An example of the iudge.

owne

owne mynde to muche, and folowed a cer-
tayne naturall rigorousnes, without any
grefe or sorow of mynde, peraduenture in
some pleasure or delectation: yet not lea-
uing from the office and duty of a iudge,
let hym not forth withstande to muche in
hys owne conceyte. It is an indifferent
thynge that he doethe. But if he abuse
the law for priuate hate or lucre: nowe is
it carnall that he doeth, and he cõmitteth
murther. But and if he fele great sorow in
his mynde, because he is compelled to de-
stroye and kyll hym, whome he had leuer
haue amended and saued: & also enuyne
punishment, accordinge to the trespasse,
with suche a mynde, with suche sorowe of
hert, as the father commaundeth hys sin-
gulerly beloued sonne to be cutte, launced
or seared; of this maner shall it be spiritual
that he doth. The most part of men through
pronesse of nature, and some speciall pro-
pertie, eyther reioyce or abhorre certayne
thinges. Some there be whome bodelye
lust tyckleth not at all: let not them by &
by aduise that vnto vertue, whiche is an
indifferent thyng. For not to lacke bodely
lust, but to ouercome bodely lust, is the of-
fice of vertue. An other man hath a plea-
sure to fast, a pleasure to be at masse, a plea-
sure to be muche at churche, and to saye a
great deale of psalmodye: examine after
this rule, that thynge whyche he doeth. If

Some men re-
ioyce naturelly
wyth some cer-
tayne thynges.

The rule of
true pitie.

he regarde the commune fame or aduauntage, it smelleth of the flesshe and not of the spyrit. If he do folow but hys own inclinacion (for he dothe that whych pleaseth hys own minde) than he hath not, wherof he ought so greatly to reioyce, but rather wherof he ought to feare. Beholde a ieopardous thyng vnto thy selfe. Thou prayest and iudgest hym that prayeth not. Thou fastest, and condempnest hym that fasteth not, whosoeuer dothe not that thou dost, thou thynkest thy selfe better than he: beware leaste thy faste pertayne to thy flesshe. Thy brother hathe nede of thy helpe, thou in the meane space mombles vp thy prayers vnto God, and wylte not be knowen of thy brothers necessitie. God shall abhorre these prayers: for howe shall God here the whyle thou prayeste, whan thou whyche art a man, canste not fynde in thy herte to heare an other man. Perceyue also an other thynge. Thou louest thy wyfe for this cause onely that she is thy wyfe? Thou doest no greate thyng, for thys thynge is commune, as well to infydeles as to the. Dyddest thou louest her for none other thyng, but because she is to the pleasaunt and delectable. Why louest nowe drawest to thy flesshewards? But thou louest her for thys thynge chiefely, because thou hast perceyued in her the ymage of Christe, whyche is Godly reuerence,

Let a Christen man marke hys wel.

The chefe loue towarde thy wyfe.

tenes, modesty, sobrenesse, chastitie: and louest not her in her selfe, but in Christe, yea rather Christe in her. After this maner thou louest spyrytually. Notwithstandinge we shall saye more of these thynges in theyr places.

¶ Certayne generall rules of true christen lyuynge.

Capitulo. viii.

NOw for because we haue opened as me semeth the way (how so euer we haue done it) and haue prepared as it were certayn stuffe & mater vnto the thyng which was purposed, we muste haste to ꝑ which remaynyth, leaste it should not be an Enchiridion, that is to saye, a lytell treatise, handsom to be caried in a mans hande, but rather a great volume, we will enforce to geue certen rules, as they were certayn poyntes of wrastlynge, by whose gydynge & conueyaunce, as it were by the gydyng of ꝑ threde of Dedalus, men maye easely plunge vp out of the blynd erroures of this worlde, as oute of Labirinthus, which is a certayn cõberous maze, & come vnto the pure and clere light of spyrytuall lyuynge. None other science is there, whiche hath not her rules. And shall the crafte of blessed lyuing onely, be without the helpe of all maner preceptes? There is wyth-out sayeng a certayne crafte of vertuous lyuynge and a discyplyne, in whyche who-soeuer

Enchiridion.

¶ Learne the craft of vertue.

soeuer exercyse themselfe manfully, them shall fauoure that holy spirite, whyche is the promoter and bringer forwarde of all holy enforcement and godly purposes. But whosoeuer sayeth, departe from vs, we will not haue the knoweledge of thy wayes: these men the mercy of God refuseth, because thei first haue refused knowledge. These rules shalbe taken partly of the person of God, of the person of the deuell, and of our person, partly of the thinges, that is to say, of vertues and vyces, & of thynges to them annexed, partly of the matter or stuffe, wherof vertues or vyces be wrought. They shal profyte synguler ly agaynste thre yuels, the remanentes of original synne. For thoughe baptisme haue wyped away the spotte, yet there cleaueth still in vs a certayn thyng of the olde disease left behynde, but he for the custody of humilite, and also for the matter and encrease of vertue. These yuels be blyndenesse, the flesh and infyrmite or weaknes. Blyndnesse with the myste of ignorance dymmeth the iudgemente of reason. For partly the synne of our first progenitours hath not a litel dusked that so pure a light of the countenaunce, resemblaunce or similitude of God, which our creatour hath shewed vpon vs. And much more corrupte bringynge vp lende company, frawarde affections, darknesse of vyces, custome of

Nota.

synne

synne hath so cankred it, that of the lawe grauen in vs of God scarce any signes or tokens doeth apeare. Than as I began, blyndnes causeth that we in the election of thynges be as good as halfe blynded & deceyued with errour, in the steede of the beste, folowynge the worste, preferrynge thynges of lesse valure, before thynges of greater pryce. The flesshe troubleth the affection so muche, that euen thoughe we knowe what is best, yet loue we the contrary. Infyrmite and weakenesse maketh vs that we be ynge ouercome, eyther with tedyousnes or with temptacion, forsake ꝑ vertue, whyche we had once gotte and attayned. Blyndnes burteth the iudgemẽt: the flesshe corrupteth the will: infyrmite weaketh constancy. The fyrst point therfore is, that thou can discerne thynges to be refused, from thinges to be accept: and therfore blyndnes muste be taken awaye: least we stomble or stager in the election of thynges. The next is, that thou hate the yuell as sone as it is once knowen, & loue that whyche is honest and good: & in thys thynge the flesshe must be ouercome, least contrary to the iudgement of the mynde, we should loue swete and delectable thinges, in the steede of holsom thynges. The thyrde is, that we contynue in these thynges, whyche we began well: and therefore the weakenes must be vnderset, least we forsake

Euyll muste be knowen & had in hate.

Perseuerance must be had.

perseuerance must be had.

forsake the waye of vertue with greater shame, than yf we had ben neuer about to walke or enter therein. Ignorance must be remedied, that thou mayst se which way to go. The flesshe muste be tamed, least she lede the a lyte out of the hygh waye, once knowen in to byppathes, weakneſſe muſte be conforted, leaſt whan thou haſt entred into the ſtreyght waye, thou ſhouldeſt eyther faynte or ſtoppe, or turne backe agayn or leaſt after thou haſt once ſet thy hande to the plow, thou ſhouldeſt loke backward, but muſt reioyce as a ſtrong gyaūt to haſte the way, euer ſtretchynge forth thy ſelf to thoſe thinges, which be afore the, without remembraunce of thoſe thinges which be behynde the, vntyll thou mayſt lay hande on the rewarde apoynted, & on the crowne promiſed to them that cōtinue. Vnto theſe thre thinges therfore, we ſhall applye certayne rules, according to our litell power.

¶ Agaynſte the puell of ignorance the fyrſte rule.

Capitulo. ix.

We muſte iudge well of ſcripture

But in as muche as fayth is only gate vnto Chriſt, the fyrſt rule muſt be that thou iudge verye wel, both of hym and alſo of ſcripture, geuen by his ſpirit, that thou beleue not in mouth onely, not faintly, not negligently, not doutfully, as the cōmune raſkal of chriſtē men do: but let it be ſet faſte & immouable

throughout

thoughout all thy brest, not one iote to be contained in the, þ apertaineth not greatli vnto thy helth. Let it moue the nothing at all, þ thou seest a great part of men so liue, as though heauen & hell were some maner tales of olde wyues, to feare or flatter yong children withall: but beleue thou surely, & make no haste. Though the hole worlde should be madde at once, though þ elementes should be chaūged, though the aūgels should rebell: yet verite can not lye, it can not but come, which god told before should come. If thou beleue heis God, thou must beleue nedes þ he is true also. On this wise thinke without wauering, nothinge to be so true, nothing to be so sure, and without doubt of these thinges, which thou herest with thyne eares, which thou prestly beholdest with thine eyen, which thou handlest with thy handes, as these are which thou redest in þ scriptures, whiche God of heauen, that is to say verite gaue by inspiracion, which the holy prophetes brought forth, and the blood of so many martyrs hath approued: vnto which now so many hundred yeares the consente of all good men hath agreed & set their seales: whiche Christ here beyng in flesshe, both taught in his doctrine and expresly represented or counterfayted in his maners and liuynge. Vnto whiche also myracles beare witnes, whiche the deuels confesse, and so muche beleue,

Counterfayte not euyl perfite

Prodactes out of christen fayth.

beleue, that they quake and tremble for
feare. Last of all, which be so agreable vn-
to the equitee of nature, whiche soo agree
betweene them selfe, and bee euerye where
lyke them selfe, whyche so rauisheth the
myndes of them that attende, so moueth
and chaungeth them. If there so great to-
kens agree vnto them alone; what the de-
uels madnesse is it to doubte in the fayth
of the least wape of thynges passed, make
a coiecture of thinges to come. How many
and how great thynges also, how incredi-
ble to be spoken did the prophetes tel be-
fore of Christ: whiche of these thinges ca-
me not to passe? shall he in other thynges
discepue, whiche in them discepued not?
In conclusion the prophetes lied not, and
shall Christ the lorde of prophetes lye? If
with this and suche other lyke cogitacions,
thou often stoppe vp the flame of fayth, &
than feruently desyre of God to encreace
thy fayth, I shall maruayle, if thou canste
be any long tyme an euell man. For who
is all together so vnhappy and ful of mis-
chiefe, but that he wolde departe from vices
if so be he vtterly beleued, that with these
momentany pleasures, beside the vnhap-
pye bytynge of conscience and mynde, is
purchased also eternall punishmentes?
On the other side, if he surely beleued, for
thys temporall and lytell worldly veracio
to be geuen vnto good men an hundred
folde

folde lope of pure conscience, and at ꝑ last lyse immortall.

¶ The seconde rule.

Capitulo. I.

LEt the fyrste poynt be therfore that thou doubte in no wyse of the promyses of God. The nexte that thou go vnto the waye of lyfe, not slouthfully, not fearfully: but with sure purpose with all thy hert, with a confident mynde and (if I may so say) with suche mynde as he hath that wolde rather fight thā dye: so that ꝑ be ready at all houres for Chrystes sake to lese both lyfe and goodes. A slouthfull man will & will not. The kingdom of heauen is not gotten of negligent & tycheles persons, but plainlye reioyceth to suffre violence. And violent persons, violently obtayne it. Suffre not the affection of them whom thou louest singularly to holde the backe hasting thytherwarde: let not the pleasures of this worlde call the backe agayn: let not the care of thy housholde be any hyndraūce to the. The chayn of worldly businesse must be cut asunder, for surely it can not otherwise be loosed. Egypt must be forsaken in such maner, ꝑ thou turne not agayn in thy mynd at any tyme vnto the fleshe pottes. Sodoma must be forsaken vtterlye hastely, yea and ꝑ once: it is not lawfull to loke backe. The woman loked backe, & she was turned

we muste entre into the way of heithe or saluacion boldely, & with a seconde courage.

Egypt sygnyfyeth bondage, affliccīō, dirckenes, and blyndnes. The Israelites beyng a hūgred in desert, wyshed to go backe agayne to Egipt, saying to Moyses, howe happē were we whan we sate fyre by the pottes of fleshe.

Loth was commaũded to departe hastelye out of Sodoma, and not to loke backe: hys wyfe loked backe, and was turned into a salt stone, lowe may neyther with the Israelites desyre to go backe again to the pleasure of Egipt of bices and synne: neyther wyth the wyfe of Loth may loke backe agayn to our olde cõuersacion.

into the ymage of a stone. The man hathe no leyser any where to abyde in the regiõ, but is commaunded to haste into the mountayne, onelesse he had leuer perisshe. The prophete cryeth out that we should flee out of the middes of Babylon. The departing of the Israelytes frome Egypte, is called flyght or runnyng awaye, we be commaũded to flee out of Babylon hastely, and not to remoue a litell and a litel slowly. Thou mayste se the moste parte of men prolonge the tyme, and with very slowe purpose go about to flee frome vyces, whan I haue once rydde my selfe out of such and suche maters, [illegible] they, yea whã I haue brought that and that busynes to passe. Oh foole, what and if God thys same daye take agayne thy soule from the? percepuest thou not one busynes to ryse of an other, & one vyce to call in an other, why rather doest thou not to daye that thyng which thou lonest thou doest, the rather shall it be done. Be diligent some other where: in this mater to do rashly, to runne headlonge, and sodaynly, is chief of all and most profitable. Regarde not nor ponder howe muche thou forsakest: beynge sure that Christe onely shall be sufficient for all thynges.

There maye be no prolonging tyme in fleyng vyces.

Confidence in God.

Onely be bolde to commit thy selfe to hym with al thyne hert. Se thou mistrust thine owne selfe. Aduenture to put vnto hym al the gouernaunce of thy self. Truste to thy

selfe

selfe no longer: but with full confidence caste thy selfe from thy selfe to hym, and he shall receyue the. Committe thy care and thought to the Lord, and he shall nou rysshe the vp, that thou maist synge a long of the same prophete. The Lorde is my gouernour, and I shall lacke nothynge. In a place of pasture he hath set me, by the water syde of comfort he hath brought vp me he hath conuerted my soule. By not myn-ded to part thy selfe into two: to the worlde and to Christ. Thou canst not serue two maysters: there is no felowshyp betwene God and Belial. God can not away with them whiche halte on bothe their legges: hys stomacke abhorreth the which be neither hote nor colde, but luke warme. God is a very ielouse louer of soules: he wyll possesse onely and altogether that thynge whiche he redemed with hys bloude. He can not suffre the felowshyp of the deuell whome he once ouercame by hys death. Ther be but two wayes onely. The one whiche by folowynge the affections ledeth to perdicion. The other whyche thzoughe mortifyenge of the flesshe: ledeth to lyfe, why doubtest thou in thy selfe: There is no thyrde way. In to one of these two, thou must nedes entre, wilte thou or wilte thou not, whatsoeuer thou arte, or off what degree, thou muste nedes entre into thys

Seeke Christ altogether, and no man elis.

Two wayes onely, the one of saluacio, the other of perdicion.

Adrasta Nemesis or Rhamnusia is a goddes whiche punyssheth vnkyndely. She forbiddeth that any man loke to hygh, if any so do, he escapeth not, vnpunisshed, thoughe it be neuer so late, if anye be to ful of insolency, we shal take hede Rhãnusia seeth the well ynough.

Euery mã putteth to another the like of christes sayinges of hys apostle.

The woride.

strayte waye, in whiche fewe mortall men walke. But this waye Christe hym selfe hath trode, and have troden sith ỹ worlde began, whosoeuer pleased God. Thys is doubles that ineuitable necessite of ỹ goddesse Adrasta. It can not be chosen, but ỹ thou must be crucified with Christ, as touchyng the worlde, if thou purpose to lyue with Christ, why lyke foles flatter we our selfe, why in so weyghty a mater disceiue we our selfe? One sayth, I am not of the clergye or spiritual man, I am of ỹ worlde, I can not but vse the worlde. An other thinketh, though I be a preest, yet am I no monke, let hym loke vpon it. And ỹ mõke also hath founde a thing to flatter himself withall, though I be a mõke sayth he, yet am I not so strayt an order as such a such. An other sayeth, I am a ponge man, I am a gentleman, I am ryche I am a courtier, and to be short a prince, those thynges pertayne not to me, whiche were spokẽ to thapostles. Oh wretche, than apertayneth it nothing to the that thou shouldest lyue in Christ? If thou be in the worlde, in Christ thou art not. If thou call the skye, the earth, the see, and this commune ayre the worlde: so is there no man which is not in the worlde. But and if ỹ call the worlde ambicion, desyre of honour, promocion or authorite, pleasures, couetousnes, bodely lust: certainly so art thou worldly, a chri-

sten

ſten man thou art not. Chriſt ſpake indifferently to all men: whoſoeuer wolde not take his croſſe and folowe him, coulde be no mete man for hym, or be hys diſciple. To dye with Chriſt, as touching the fleſhe, is nothing to the, if to lyue by his ſpyrite pertayneth nothyng to the. To be crucifyed as touching the worlde, pertaineth nothig to the. To be buried together with Chriſte belongeth nothing to the, if to aryſe agai to eternall glory, belonge nothing to the. The humilite, pouerte, tribulacion, vyle reputacion, the labourous agonies & ſorowes of Chriſt, pertayn nothing at all vnto the: if the kyngdome of him pertayn nothinge vnto the, what can be more leude than too thinke the reward to be commune as well to the as to other: and yet neuertheleſſe to put the labours wherby the reward is obtayned, from the to a certayn few perſons what can be more wanton or nyce than to deſyre to raygne with the head: & yet will take no payne with him? Therfore my brother loke not ſo greately what other men do, and in comparyſon of theym flatter or pleaſe thy ſelfe. To dye as touching ſinne too dye as touchynge carnall deſyres, to dye as touching the worlde, is a certain hard thing, and knowen to very few, yea though they be monkes, and yet is this y commune and generall profeſſion of all chriſten men. This thing a great whyle a-

The reward is geuen to hym that laboreth.

Wonders.

tone, thou haste swome & holily promised in the tyme of baptisme. Than which vow what other thing can there be eyther more holy, or religious? Either we muste perish, or els without excepcio, we muste go thys waye to healthe; whether we be kynges or poore plowmen. Notwithstading though it fortune not to all men to attayne ỹ perfyte counterfayting and folowyng of the head, yet all muste enforce with fete & handes to come therto. He hath a great parte of a christen man, which with all his hert, with a sure and stedfast purpose, hath determined to be a christen man.

¶ The thyrde rule. Capitulo. xi.

But least that thyng feare the fro the waye of vertue, because it semeth sharpe and greuous, partly because thou must forsake worldly commodities, partly because thou must fyght cõtinually agaynst thre very cruel enemyes, the flesshe, the deuell and the worlde: set this thyrde rule before the alway. Beare thy self in hande that all the fearful thinges and fantasies, whiche appeare forthwith vnto the, as it were in the fyrste entrie of hell: ought to be counted for a thyng of naught, by the exãple of Virgils Eneas. For certaynly if thou shalte consider the very thynge commyng grossly and stedfastly (setting at naught these apart thinges, which begyle thine eyen) ỹ shalte perceyue

Eneas in the hode of Virgil went downe into hell, accõpanyed with the

percepue ꝑ none other way is more cõmo-
dious thã the way of Chriſt. Though thou
account this thinge not at all, ꝑ this waye
onely leadeth to eternal lyfe, yea & though
thou haue no reſpect vnto ꝯ reward. For I
beſech the) what kynde of liuing after the
cõmune courſe of ꝑ worlde, is there ꝑ thou
canſt chooſe, in which thou ſhalt not beare,
& ſuffre many thinges habõdãtly, both ca-
refull & greuous: who is he, ꝑ knoweth not
the lyfe of courtyers to be full of greuous
labour, & wretched miſery: except it be ey-
ther he, that neuer proued it, or certaynly
a very naturall foole? O immortall God,
what bõdage muſt be ſuffred there, howe
lõge, and how vngoodly, euen vnto the ly-
fes ende? what a comberous buſineſſe is
there, in ſeking, in purchaſinge the pryn-
tes loue and fauoure. A man muſt flatter
to obtayne the fauour of all ſuche as may
eyther hynder or further one. The coun-
tenaunces muſte now and than be fained
and new faſhioned. The iniuries of the
greater men, muſt be whyſpered & mutte-
red with ſylence ſecretly. Conſequently,
what kynde of cruell lyfe cann be ymagy-
ned, whereof the lyfe of warryours is not
full? Of eyther lyfe mayſte thou be a very
good witneſſe, whyche haſt learned both,
at thyne owne perill. And as touching the
marchaũte men, what is it that he eyther
doth not, or ſuffreth not, ſeyng power ye

prophetike Sy-
byl. In the firſt
entre appeared
many fantaſy-
es and wõder-
full monſters,
not ſo perilous
in dede, as they
appeared.

The lyfe of
warryours.

The lyfe of
marchaũtes.

The misery of matrimony.

In bearyng of offyce.

A christen man obtayneth mi-sery in euery thyng.

lyfe, by lande, thrughfyre and water? In matrimony, what a mountayn of hous hold cares be there? what misery lacke not they there, whiche proueth and hath expe rience therof. In beringe of offices, howe muche veracion? howe muche labour? and how much perill is there? whiche waye so euer thou turne thy selfe: an huge cõpany of indommodities meteth the. The very lyfe of mortall men of it selfe, without ad diction of any other thyng, is combred and tangled with a thousand mysteries: which be commune & indifferent, as well to good as bad. They all shall growe into a greate heape of miseries vnto thee, yf they shall fynde the in the way of Christ. If not, thei shal be the more greuous, more ouer fruit-lesse, and yet must neuertheles be suffred whosoeuer be souldiours of this worlde, fyrste how many yeares do they pãte, blow, sweate, and canualle the worlde, tormen-ting them selfe with thoughte and care? moreouer, for how transitorie, and thinges of naught? Laste of all, in howe doubtfull hope? Adde to this, that there is no rest, or cessement of miseries, in so muche that the lenger they haue laboured, with the more greefe they do labour. And whan all is past what shall the ende be of so tedious and la borous a lyfe? verely eternall punishmẽt. Go nowe and with this lyfe compare the waye of vertue, which at the fyrste ceaseth

to

to be sharpe, in processe is made easyer, is made pleasaunt and delectable, by whiche way also we go with very sure hope to eternall felicite, were it not the vttermooste madnesse, to haue leuer with equal labour to purchase eternall death, rather than lyke immortall? yet are these worldly mē much madder than so, whiche chose with extreme labour, to go to labour euerlasting: rather than with meane labours, to go to immortall quietnesse. Moreouer, yf the way of pietie or obedience to God, were muche more laborious, than the waie of ỹ world: yet here the greuousnesse of the labour, is swaged with the hope of rewarde, and the cōfort of God is not lacking, which tourneth the bitternesse of the gall into ỹ swetenesse of hony. There one care calleth in an other, of one sorow springeth an other, no quietnesse is there at all. The labour & affliction without forthe, the greuous cares and thoughtes within forthe, causen ỹ very casementes to be sharpe and bitter. These thinges so to bee, was not vnknowen to the Poetes of the gentiles, whych by the punishment of Ticius, Ixion, Tantalus, Sisyphus, and of Pentheus, paynted and described the miserable, and greuous life of leude and wretched persones, whose also is that late confession in the booke of Sapience, we be werped in the waye of iniquite and perdicion, we haue walked

Ticius, because he would haue toyned with Apollos mother, was caste of apollo down to hell, where vulters gnawe hys herte, euer encreasynge his gayne.

The meanynge of the fable is this, he was a great man and could not be entreted, but would haue more: and aduaūced hym selfe to more honour, & would haue put Apollo out of his estate, which signifyed by his mother, but apollo subdued hym & spoiled hym of his possessiōs, so that afterwardes he lyued in case & misery among the lo-

harde wayes, but ꝑ way of God we knew not, what could be eyther kyckyer or more laborious, than the seruitude of Egipte: what couide be greuoser, than the captyuite of Babylon: what more intollerable, than the yoke of ꝓharao ꝛ of Nabugodonosor? But what sayth Chriſte? take my yoke vpon your neckes: and ye shall fynd rest vnto your soules? My yoke (sayth he) is pleasaunt, ꝛ my burthē light. To speke brefely, no pleasure is lackynge, where is not lacking a quiet conscience. No myserye is there lackynge, where an vnhappye conscience crucifyeth the mynde. These thynges must be taken, as of moost certaynte. But and if thou yet doubt, go aske of them whyche in tyme passed haue ben conuerted out of the myddle of Babylon vnto the Lord: ꝛ by experience of them at the leastwaye beleue, nothynge to be more troublous ꝛ greuous than vices: nothing to be more easye or of quicker spede, than not to be drowned in businesse, nothinge more cherefull ꝛ more comfortable, thā is vertue. Neuertheleſſe gyue, let it be that the wages be lyke, and that the labours be lyke also, yet for all that, howe greatly ought a man to desyre to warre vnder the standarde of Chriſt, rather than vnder the banners of the deuel, yea how much leuer were it, to be vexed, or to suffre affliction with Chriſte, than to swymme in pleasures

moſt easye, and coulde not obteyne any further honour, ye then was that of Juno (lady of honour) into hell, where he seemeth rolde ꝛ eternally cō pelled for honor, but he colde not obteyn. Sysyphus rolleth a stone frō the hyll foote to the top, thā ſy deth the stone ꝛ he discendeth to feche hym by agayn. Ixion is euer at the hil foote he is neuer soo hyghe: but that he hath one hyl more to clym, he seeth one thyg more which he cōcupyeth.

Tantalus standeth styll in yet in a ryuer of wyne, euen a thurſt, ꝛ al maner of fruytes

ges with the cruell wolfe ouer, ought not a man with wynde & wether, with shyppe sayle, and swyftnes of hozses, to flie from a lande, not very spithy onely, but also very cruell and disceythful; which requireth so cruell scrupce, and so strayte a talke, whiche promiseth agayne thynges so vncertayne, so caduke, so trãsitory, so soone padinge and vanyshynge away. Of the whiche selfe thynges, yet discepueth he ꝑ wretches, & that not seldome. Of thoughe he perfourme hys promisse once, yet another tyme, whan it pleaseth hym, he taketh them awaye agayne, so that the sorowe and thought for the losse of thynges once possessed, is muche more than was ꝑ greuous labour in purchasynge them.

The marchaunt man, after he hath myngled together both righte and wrong, for the entent of encreasinge his goodes, after he hath put his honest reputacyon off good reporte, that is sprynge of hym, hys lyfe, his soule in a thousande ieopardyes, be it that the chaunce of fortune happe a ryghte, what other thynge with all hys trauayle hathe he at lengthe prepared for hym selfe, if he kepe his goodes, than the mater of mysserable care, if he lese theym, than a perpetuall tourment. But if fortune chaunce amisse, what remayneth but that he is made twyse a wretche, wrapped in double mysery, bothe because he is disappoynted

aboute hym & yet he is euer hungry, neither is suffred too drynke or eate.

Couetous men dare not vse theyr goodes: but be hungrye and thyrsty for more.

Pencyeus was turned into an hart, & eaten of hys owne dogges, and he dyd none other thinges all hys life but hunte & folowe dogges, so he consumed hym selfe & hys substaunce like a sole wretchedly and beastly.

The troblous care of a marchaunt.

appoynted of the thyng, wherin hys hope hanged, and also because he can not remembre so great labour spente in waste, without muche sorowe of herte and greke of mynde. No man hath enforced with sure purpose to come to good liuing or conuersacion, which hath not attayned it. Christ as he is not mocked, so mocketh he not. Remembre also that thinge, whan thou seyest frome the worlde vnto Christe, if the worlde haue any commodities or pleasures, that thou forsakest the not: but chaungest trifles with thynges of more value, who will not be very glad to chaunge syluer for golde, stynte for precious stone? Thy frendes be displeased? what than, ye shalte fynde more pleasaut and better cõpanyons. Thou shalt lacke outward pleasures of thy body: but thou shalt enioy the inwarde pleasures of the mynde, whiche be better, purer, and more certayne. Thy good must be diminished? neuertheles ye ryches encreaseth, whiche neyther mothes destroye, nor theues take awai. Thou ceasest too be of price in the worlde, but for all that, art well beloued of Christe. Thou pleasest the fewer: but yet the better. Thy body waxeth leane: but thy mind waxeth fatte. The beauty of thy skynne vanisheth awaye: but the beauty of thy mynde apeareth bright. And in like maner yf thou wilte runne throughout all other

thynges:

thynges: thou shalt perceyue nothyng of all these apparāt good thynges, to be forsaken in thys worlde, þ is not recōpenced largely, with greater aduauntage, & more excellent a great way. But yf there be any thynges, whiche thoughe they can not be desyred without vyce: yet without vyce maye be possessed (of whych kynde ar thinges, is the good estimacion of the people fauoure of the communaltie, loue, or to be in conceyte, authorite, frendes, honoure, dewe vnto vertue) for the mooste parte it chaunceth, that all these be geuen without searchinge for, to them that aboue all thynge seke the kyngdom of heauen, whiche selfe thinge Christe promised, & God performed to Salomon. Fortune for the most parte, foloweth them that flye from her, and flieth from them that folowe her. Certaynly whatsoeuer shall happen too them that loue: nothynge can be but prosperous, vnto whome losse is turned to aduauntage, torment, vexacion or aduersitie to solace, rebukes to laude, punishmēt to pleasure and comforte, bitter thynges to swete, euell thynges to good. Doutest thou than to entre into this way, and forsake that other waye, seynge there is so vnequal comparyson, yea none at all, of God vnto the deuell, of hope to hope, of reward to reward, of labour to labour, of solace to solace?

If any thinges maye be receyued & possessed but not desired

The

¶ The fourth rule. Capitulo. xij.

But that thou mayst haste and make spede vnto felicite with a more sure coucle, let this be vnto the, ỹ fourth rule, that thou haue Christ alway in thy sight, as the onely marke of all thy lyuinge & conuersacion, vnto whome onely thou shouldest direct all thyne endeuoremētes, all thy pastymes and purposes, al thy rest and quietnesse, and also thi businesse. And thinke thou not Christe to be a voyce or a sounde without signification: but thynke hym to be nothinge els, saue charite, simplicite, innocencie, pacience, clennesse, and shortelye, whatsoeuer Christe taughte. Understande well also, that the deuell is none other thinge, but whatsoeuer calleth away from suche thynges as Christe taught. Be directed hys iourneye to Christ, which is carped to vertue onely; And he becommeth bounde to the deuell, whyche geueth hym selfe to vyces. Let thyne eye therfore be pure, and all thy body shall be bright and full of lighte. Let thyne eye loke vnto Christe all onelye, as vnto onely and very felicitie, so that thou loue nothinge, meruayle at nothynge, desyre nothynge, but eyther Christe, or for Christ. Hate nothyng, abhorre nothynge, aye nothynge, nothing auoyde, but onely synne, or elles for synnes sake. By this meanes it will cōmme to passe, that what

Let Christe be thy marke and ensample of liuinge.

What Christe is.

What the deuell is.

soeuer

soeuer thou shalte do, whether thou slepe, whether thou wake, whether thou eate, whether thou drynke, and too conclude, that thy verye sportes and pastymes, yea, (I will speake more boldly) that some vices of the lyghter sorte, into whyche we fall now and than, whyle we haste to vertue, all the hole shall growe and tourne in the, vnto a great heape of rewardes. But and yf thyne eye shall not be pure: but loke any other warde than vnto Christe, yea thoughe thou do certayne thynges, whyche be good or honeste of theym selfe, yet shall they be vnfruytfull, or peraduenture very perillous & hurtfull. For it is a great faute to do a good thynge not well. And therefore that man that hasteth the straycht waye vnto the marke of very felicite, whatsoeuer thinges shall comme and mete him by the way: so farforth ought he eyther refuse or receyue them, as they eyther further or hynder his iorney. Of whiche thinges there be three orders or three degrees. Certayn thinges verely, be in suche maner filthy: that they can not be honest, as to auenge wronge, to wysshe euel to an other. Theise thinges ought alwaye to be had in hate, ye though thou shuldest haue neuer so great aduauntage to cõmit them or neuer so great punishment, if thou diddest thẽ not. For nothyng can hurt a good man, but filthines onely. Certein thinges

How farforthe thinges professed vnlaughfull for ought too be refused.

Three orders of thynges.

Thynges honeste.

on

on thother syde be in suche maner honest: that they can not be fylthy. Of whiche kynde be, to will or wysshe all men good, to helpe thy frendes with honest meanes, to hate vices, to reioyce with verteous cõmunicaciõ. Certein thinges verely be indifferent or betwene bothe, of theyr owne nature neyther good nor bad, honeste nor filthy: as health, beautie, strength, facondiousnes, cũning, & such other. Of this laste kynde of thinges therfore nothing ought to be despyzed, for it selfe: neyther ought to be vsurped more or lesse, but as farforth as they make & be necessary to ỹ chiefe marke, I meane to folow Christes ỹupynge. The very philosophers haue certayne markes also vnperfyt & indifferẽt, in which a man ought not to stande still nor tarye, whiche also a man may cõueniently vse, referring them to a better purpose, but not enioye them, & tary vpon them, settinge his herte in them. Notwithstandinge those meane & indifferente thinges, do not all after one maner and equally, eyther further or hynder them that be going vnto Christ. Therfore they must be receiued or refused, after as erhe of thẽ is more or lesse of value vnto thỹ purpose. Knowlege helpeth more vnto pyty than beauty, or strength of bodye, or ryches And though all learnyng maye be applyed to Christe: yet some helpeth more compendiously than some. Of this ende & purpose

Thynges indifferent.

Godlie dignitye with temperce, dooinge contrarie, obedience due to God.

purpose se thou measure the profitablenes or vnprofitablenes of all meane thinges. Thou louest learning: it is very well, if thou do it for Christes sake. But if thou loue it therefore onely, because thou woldest knowe it: than makest thou a stop & a resting place there, from whence ꝑ oughtest to haue made a step to clymbe further. But if thou despyse sciences, that thou by their helpe, mightest more clerely beholde Christe, hyd in the secretes of scripture, & whan thou knowest hym, loue him, whan thou knowest and louest hym, teache, declare, and open him to other men, and profyte, or take fruyte of hym thy selfe: than prepare thy self vnto study of sciences. But no further, than thou mayste thinke them profitable to good lyuing. If thou haue confidence in thy selfe, and truste to haue great aduauntage in Christ: go forth like a marchaunt venterer, bolde to walke as a straunger somwhat further; yea in ꝑ lerning of gentyles, and apply the ryches or treasure of the Egipciens, vnto the honesting of the temple of God. But and yf thou feare greater losse than thou hopest of aduauntage: than returne agayn to our fyrst rule. Know thy self, & passe not thy boundes, kepe the within thy lystes. It is better to haue lesse knowledge, and more loue: than much to know, and not to loue. Knowlege therefore hath the maystrye or

Silence must be loued for Christes sake.

How farforth the letters of the gentyles be to be red, take in the seconde chapter what this meaneth.

chefe roume amonge meane thinges. After that is helth, the gyftes of nature, eloquence, beaute, strength, dignite, fauour, authoritie, prosperitie, good reputacion, kynne, frendes, stuffe of housholde. Euery one of these thynges, as it helpeth moofte and nyghest waye vnto vertue: so shall it moste chiefely be applyed, in case they bee offred vnto vs hastinge in our way. If not than maye we not for cause of them turne aside from our iourney purposed. Money is chaunced vnto the, yf it let nothinge to good lyuynge, mynyster it, make frendes with the wicked Mammon. But if ỹ fear the losse of vertue & of good mynd: despise that aduauntage, full of dowage and losse and folow thou euen Crates of Thebes, flynge thy greuous & combersous packe into the sea, rather than it shoulde holde the backe from Christe. That thynge mayste thou do the easelyer: yf (as I haue sayde) thou shalte custome thy selfe to maruayle at none of those thinges, whiche be without the (that is to say) which pertayn not vnto the inner man. For by that meanes it will come to passe, that thou canste neyther way proude or forgete thi self, if these thinges fortune vnto the, neyther thou shalt be vexed in thy mynde, yf they should eyther be denyed the, or take from the: for as muche as thou puttest thy hole felicitie in Christe onely. But & yf it chaunce they come

Money. should rhys wyse beloued.

Crates of the citie of Thebes cast a greate ſũme of golde into the sea, saying dãce ye mischeuous richesse, better it is that I drowne you, than you me. He supposed that he coulde not possesse richesse and vertue bothe together.

come vnto the besides thine owne labour, be thou the more diligēt & circūspect, & not the more careles: thys wyse thynkynge, that a matter to exercise thy self verteously on, is geuen to the of God, but yet not without ieopardy & daunger. But if thou haue the benignitie of fortune suspected, counterfeyte Prometheus, do not receiue the discreti full bore, and go lyght & naked vnto that, which is onely very felicite. Let tayply whosoeuer with great thoughte & care despise money as a precious thynge, & count the chief socour of lyfe to be therin, thynkinge them selfe happy, as long as it is safe, callinge them self wretches whan it is lost: those men no doubte haue made and fained vnto them selfe many goddes. Thou hast set vp thy money and made it equall vnto Christ, if it can make the happy or vnhappy. That I haue spoken of money, vnderstande the same lykewise of honours, voluptuousnesse, health, yea & of the very lyfe of the body, we muste enforce to comme to sure onely marke, whyche is Christe, so feruently, that we should haue no leyser to care for any of these thynges: eyther whan they be geuen vs, or els whan they be taken frome vs. For the time is shorte, as sayth Paule. Hence forwarde sayth he, they y vse the worlde, must be as thei vsed it not. This mynde I know wel, the worlde laugheth to scorne, as folysshe

Because Prometheus had made a man of cley & with fire stolen from heuen put life into him: Jupiter sent Pandor a woman wyth a bore full of all kindes of diseases to him, but Prometheus was prouyded and refused it, but his brother Epimetheus receiued it, & opened it, & thē all maner of sycknesses flewe out.

Prometheus taught rude men ciuile & honest maner, yet wold he bere no rule amongest them but fled to solitariues, thynkyng all kindes of misery be to bearyng rule, but his brodes Epimetheus toke the misery vpon him.

Epymetheus take the misery vpon hym.

and madde: neuertheleſſe it hath pleaſed God by this foliſhneſſe to ſaue them that beleue. And the foliſhneſſe of God, is wyſer than man. After this rule thou ſhalt exampyn, yea, whatſoeuer thou doeſt. Thou exerciſeſt a craft: it is very well done, yf thou do it without fraude. But wherunto lokeſt thou: to fynde thy houſholde? But for what entent to fynde thy houſholde? to wyn thy houſholde to Chriſt: thou rennest well. Thou faſteſt, verely a good werke, as it apeareth outward. But vnto what ende referreſt thou thy faſt, to ſpare thy vitayles, or that thou mayſt be toſſed the more holy? Thyne eye is wicked, corrupt, and not pure. Peraduenture thou faſteſt, leſt thou ſhould fal into ſome diſeaſe or ſickeneſſe, why feareſt thou ſickeneſſe? leſt it wolde take the from the vſe of voluptuous pleaſures. Thyne eye is vicious and fauty. But thou deſyreſt health, becauſe thou maiſt be able to ſtudy. To what purpoſe I beſeche the referreſte thou thy ſtudy: to get the a benefice withall? wyth what mynde deſyreſt thou a benefice? verely, to lyue at thyne owne pleaſure, not at Chriſtes. Thou haſt miſſed the marke, which a chriſten man ought to haue euery where prefixed before his eyes. Thou takeſt meat that thou mighteſt be ſtrong in thy bodye, and thou wilte haue thy bodye ſtronge, that thou mighteſt be ſufficiente

When labour is profytable.

When faſtinge is ſuperſtitious.

vnto

vnto holy exercises and watche, thou hast hyt the marke. But thou takest hede to thy healthe and liuing, leest thou shouldest be more euell fauoured or deformed, lest thou shouldest not be strog ynough vnto bodely lust, thou hast fallen from Christ, making vnto the another God. There be that honour certayn saynctes with certayn ceremonies. One saluteth Christofer euery daye, but not except he beholde his ymage whether loketh he therein to this poynte. He hath borne himselfe in hande that he shalbe all that daye sure from euell death. An other worshippeth one Rochus, but why? because he beleueth that he will kepe awaye the pestilence from his body. An other moubleth certayn prayers to Barbara or George, leest he should fall into hys enemies handes. This man fasteth to fast Apoline, leest his tethe should ake. That man visiteth the ymage of holy Job, because he wolde be without scabbes. Some assigne and name a certayne porcion of their wynninge to poore men, leest their marchaudyse should perish by ship wrake. A taper is light before Sieron, to the entent that thinge which is lost, may be had agayne. In conclusion, after this maner loke how many thinges be, which we eyther feare, or couepte: so many saynctes haue we made gouernours of the same thinges, whiche same saynctes also be diuerse

The superstitious honouring of saynctes.

Christopher.

Rochus.

Barbara. George.

Appolyne. Job.

Sieron.

to diuerse nacions: so that Paule dothe
the same thinge amonge the Frenche me,
that Hieron dothe with oute countrey me
the Almayns, and neither James, nor Jo-
han can do that thing euery where, which
they do in this or that place, which honou
ringe of saincte is truely, except it be refer-
red from the respect of corporall commo-
dities or incommodities vnto Christ, is not
for a christen man, in so muche ꝑ it is not
farre from the superstitiousnesse of them,
whiche in time passed vowed the tenth part
of their goodes to Hercules, to thẽ ẽt thei
might waxe ryche. Or a cocke to Escula-
pius, that they might be recouered of their
diseases. Or whiche sacrificed a bull to
Neptunus, that thei might haue good pas
sage by sea, and prosperous sayling. The
names be chaunged, but verely they haue
bothe one ende and entent. Thou prayest
God, that thou mayste not dye to soone, or
whyle thou art yonge: & prayest not rather
that he wolde geue to the a good mynde, ꝑ
in what soeuer place deathe shoulde come
vpon the, he mighte not fynde the vnpre-
pared. Thou thinkest not of chaungynge
thy lyfe, & prayest God thou mighteste not
dye, what prayest thou for than? certainly
that thou mighteste sinne as long as is pos
sible. Thou desirest ryches: & can not vse
ryches. Doest not thou than despyse thine
owne confusion? Thou desirest helth, and

A cocke to Es-
culapius.

A bull to Nep-
tunus.

Thou prayest
for longe lyfe.

sayst

canst not vse helth, is not now thy godlynes made deuelysshe & wicked? In thys place I am sure some of oure holy religyous men, will crye out againste me, with open mouthes, whiche thinke lucre too be to the honouring of God, and (as the same Paule sayth) with certayn swete benedictions', deceyue the myndes of innocente persones, seruing their owne bellyes, and not Iesu Christe. Than will they saye, forbiddest thou worshippinge of sainctes, in whome God is honoured? Verely displayse not them so greatly, which do these thinges of a certayne simple & chyldysshe superstition, for lacke of instruccion, or capacite of wytte, as I do them, whiche seekinge their owne aduauntage, prayseth & magnifieth those thinges for moste great and perfite holinesse, which peraduenture be tollerable & may be suffred, & for theyr owne profite and aduauntage, cherisshe & maintayne the ignorance of the people. (whiche neither I my selfe do vtterly despise) but I can not suffre that they should accompte thinges to be hyghest and moste chief, which of them selfe be neyther good nor bad, & those to be greatest and of moste value, whiche be smallest & of leest value. I will prayse it & be content, that they desyre their lyues helth of Rochus, whome they so greatly honour, so that they consecrate that lyfe vnto Christe. But I wyll

They accompt the honouryng of sainctes for absolute prayse.

ꝓayse them moze, if they wolde ꝓaye for nothinge els, but that with the hate of vices, the loue of vertues might be encreased And as touching to lyue or to dye, let the. put it into the handes of God, and let the saye with Paule, whether we lyue, whether we dye, to God and at Goddes plesure we lyue or dye. It shall be a perfyte thyng, if they desire to be dissolued frō the body, and to be with Christe, if they putte their glory and hope in diseases or sickenes in losse or other domages of fortune, because thei be accompted worthy, euen after this maner to be made lyke or conformable vnto their heade. To do therefore suche maner thinges: is not so much to be rebuked, as it is perillous to abyde styll & cleue to them. I suffre and permit infyrmitye & weakenes: but with Paule I shewe a more excellent waye. If thou shalt examine thy studyes, and all thy actes by this rule, & shalt not stande any where in mean thinges, tyll thou come euen vnto Christ: thou shalt neyther go oute of thy waye at anytime, neyther shalte do or suffre anye thing in all thy lyfe, which shal not turne, and be vnto the a matter of pitie.

Of the fyfth rule. Capitulo. xiii.

LEt vs adde also the fyfth rule as an ayder vnto this forsaid fourth rule, that thou put perfyte pitie in thy self enery: if thou shalte enforce alwaye to thin-

Charity is the reuerent loue and honor whiche the inferiors haue towarde their superiors which is chefly required, and therefore it is that perfyte pitie of a christen man.

Perfyte pitie.

thinges visible, whiche almoste euery one be impertite, or els indifferent, to ascende to thinges inuisible, after the deuision of a man aboue reherled. This precept is appertayning to the mater so necessarely, þ whether it be through negligence, or elles for lacke of knowlege therof, the moste parte of christen men, in stede of true honours of God, are but plaī superstitious, and in all other thinges, saue in the name of christen men onely, varye not greately from the superstition of the gentiles. Let vs ymagyn therfore two worldes, the one intelligible, the other visible. The intelligible, whiche also we may call the angelicall worlde, wherein God is with blessed myndes. The visible worlde, the circles of heauen, the planetes and sterres, with all that included is in them. Than let vs ymagyn man as a certayn thyrde world, parte taker of both the other: of þ visible world if thou beholde his body, of the inuisible worlde if thou consider hys soule. In the visible worlde, because we dee but straungers, we ought neuer rest, but what thing so euer offreth it self too the sencible powers, that must we vnder a certayne ayte comparison or similitude, apply eyther to the angelicall world, or els (which is more profitable) vnto māners, and to that part of man which is correspondent to the angelike worlde, what this visible sonne is in þ

Two. wordes.

wisible worlde, that is the diuine mynde in the intelligible worlde, and in that parte of the, whiche is of ꝑ same nature, that is to saye, in the spirite. Loke what ꝑ moone is in the wisible worlde, that in the inuisyble worlde is the congregacio of Aungels, and of blessed soules, called the triumphat churche, and ꝑ in the is the spyrite, whatsoeuer heauens aboue worketh in the erth vnder them, that same dothe God in the soule. The Sunne goeth doune, ariseth, ragethin heate, is temperate, quickeneth, bryngeth forthe, maketh rype, drawethto hym, maketh subtile and thynne, purgeth hardeneth, mollyfyeth, illumineth, clearyth, cherysheth, and comforteth. Therefore whatsoeuer thou beholdest in hym, yea, whatsoeuer thou seest in this grosser worlde of the elementes (whyche manye haue separated from the heauens aboue, and circles of the fyrmamente) in conclusion, whatsoeuer thou considerest in the grosser parte of thy selfe: accustome too applye it to God, and to the inuysible porcion of thy selfe. So shall it comme too passe, that whatsoeuer thynge shall anye where offer it selfe to anye of the sensible wyttes: that same thynge shall be to thee an occasion of pyetye, whan it delyteth thy corporall eyes, as ofte as thys wysible Sunne spredeth hym selfe on the earthe with newe lighte: by and by call to remem-

brance,

The sonne is the deuyne mynde of God

The occasyon of pietie.

hyunce, how greate the pleasure is of the inhabitauntes of heauenn, vnto whome the eternall Sunne euer spryngeth and aryseth, but neuer goeth doune. Howe greate are the ioyes of that pure wynde, whereupon the light of God alwaye shynneth and casteth hys beames. Thus by occasion of the visible creature praye wyth the wordes of Paule, that he whiche commaunded light to shyne out of darkenesse, may shyne in thy herte, to geue lighte and knowlege of the glory of God in the face of Jesu Christe. Repete suche lyke places of holy scripture, in whiche here and there the grace of the spirite of God, is compared to light. The night semeth tedious to the and darke, thinke on a soule destytute of the lighte of God, and darcke wyth vices, yea, and if thou canste perceyue anye darkenesse of night in the: praye that the sunne of iustice may aryse vnto the. This wyse thynke, and surely beleue, that the thinges inuisible are so excellente, so pure and so perfyte, that the visible thynges in comparyson of them, are scarce very shadowes, representinge to the eyes a smal & a thynne similitude of them. Therefore in these outward & corporal thinges, whatsoeuer thy sensyble wyttes eyther desyre or abhorre: it shalbe mete ꝓ the spyrite muche more loue or hate the same in inwarde & in corporall thinges. The goodly beaute of thy

The glory of God appeared in the face of moises, but we behold the glory of god in the face of Jesus Christe.

The grace of god is called lyght & nyghte is compared to synne.

thy body pleaseth thine eyes: thinke then how honeste a thinge is the beaute of the soule. A deformed vilage semeth an vnpleasaunt thinge: remembre howe odious a thing is a mynd defyled with vices: And of all other thinges do likewise. For as the soule hath certayn beaute wherewith one whyle she pleaseth God, and a deformite wherwith an other whyle she pleaseth the deuel, like pleasing like: so hathe she also her youth, her age, sickenes, health, death, lyfe, powerte, ryches, ioye, sorowe, warre, peace, colde, heate, thurste, drinke, hunger meate. To conclude shortly, whatsoeuer is felt in the body, that same is to be vnderstande in the soule. Therfore in this thing resteth the iourney to the spiritual and pure lyfe, if by a litell and litel we shal accustome to withdrawe oure selfe from these thinges, which be not trewly in vertu dede: but partely apeare to be, that they be not, as filthy and voluptuous pleasure, honor of this worlde, partely vanish away, and haste to retourne to naught, and shall be reuiuished and carryed too these thinges, whyche in dede are eternall, immutable, & pure, which thinge Socrates saw full wel a philosopher not so much in tunge & wordes, as in liuing and dedes. For he sayth, that so onely, shall the soule departe happely from her body at the last ende: if afore hande she haue diligently thrugh true

knowlege

Whatsoeuer is perceyued in the body, that same is to be vnderstande in the mynde.

The nature of fylthy pleasur.

knowlege receyued and practiſed death, & alſo haue longe time before, by the deſpyſing of thynges corporal, and by the contemplacion and loue of thinges ſpirituall, vſed her leiſe to be as it were in a maner abſent from the body. Neyther that croſſe, vnto which Chriſt calleth and exhorteth vs, neither that death in whiche Paule willeth vs to dye with our head, as alſo the prophete ſayth, for thy ſake we be ſlayne all the day longe, we be accompted as ſheepe appointed to be killed, nejther that which ỹ apoſtle writeth in other termes, ſaringe: ſeke thoſe thinges that be aboue, not which be on the earth. Take and haue perceyuaſice of thynges aboue, meaneth hee is any other thyng, than that we, vnto thinges corporall ſhould be dull and mad, as though we were inſenſible and vtterly without capacite. So that the leſſe fealinge we haue in thinges of the body: ſo much ỹ more ſweteneſſe we might fynde in thinges pertayninge to the ſpirite. And mighte begyn to lyue ſo much the trewlyer inwardly in the ſpirite, the leſſe we liued outwardly in the body. In concluſiõ to ſpeake more plainli ſo much the leſſe ſhould moue vs thinges caduke and tranſitory, the more acquaynted we were with thinges eternall. So muche the leſſe ſhould we regard the ſhadowes of thinges: the more we haue begon to loke vp vpon the very true thinges. This rule therfore

what is the croſſe of chriſt.

therfore must be had ever ready at hande, that we in no wyse stande styll any where in temporall thynges: but that wee ryse thence, makinge as it were a steppe vnto the loue of spyrituall thynges, by matchynge the one with the other. Of eels in comparison of thynges whyche are inuysible, that we begyn to despise that, which is visible. The disease of thy body wyll be the easyer, yf thou woldest thynke it to bee a remedy for thy soule. Thou shouldest care the lesse for the health of thy bodye: yf thou woldest tourne all thy care, to defende and mayntayne the health of the mynde. The death of the body putteth the in feare, the death of the soule is much more to be feared. Thou abhorrest ỹ poyson whiche thou seest with thyne eyes, because it bryngeth mischiefe to the bodye, muche more is the poyson to be abhorred, which sleeth the soule. Cicuta is a poyson to the body, but bolupteousnes is a much more redy parson to the soule. Thou quakest and trembleste for feare, thy herte standeth wronght, thou art speecheles, thy spyrites forsaken the, and thou waxest pale, fearing leest the lyghtnynge, whiche appeareth oute of the cloudes should smyte the: but howe muche more is it to be feared, least there come on the, the inuysyble lightninge of the wrathe of God, whyche sayeth. Go ye cursed persones into eter-

Cicuta is a poyson herbe.

nall

all kyte? The beaute of the bodyp tuſ-
ſheth the, why rather loueſt thou not ſer-
uetyp that kayneſſe whiche is not lene?
tranſlate thy loue in to that beaute whi-
che is perpetuall, whiche is celeſtiall, whi-
che is without corrupcion, & the diſcrete-
lyer ſhalte thou loue the caduke & tranſ-
itorye ſhape of the bodye. Thou prayeſt
that thy feilde maye be watered with rayn
leſt it dyre vp, prape rather that God wyll
vouchelafe too water thy mynde, leeſte it
waxe barepn from the frupte of vertues.
Thou reſtoreſt & encreaſeſt agayne wyth
greateſt care of all oughteſt thou haue,
greateſt care off all oughteſt thou haue,
to reſtore agayne the loſſe of the mynde.
Thou haſte a reſpecte longe afore hande
to age, leaſt any thinge ſhoulde be lacking
to thy bodye: and ſhouldeſt thou not pro-
vyde, that nothynge be lackynge too the
mynde? And this verely ought̃e to be done
in thoſe thinges, whyche dayely meteth
oure ſenſible wyttes, and as euery thinge
is of a dyuerſe kynde, euenn ſoo diuerſlye
dothe moue vs with hope, feare, loue, hate
ſorowe and ioye. Theſame thynge muſte
be obſerued in all manner of learnynge,
whyche include in them ſelfe a playn ſen-
te and a myſterye, euen as they were ma-
de of a bodye and a ſoule, that the lyterall
ſence litel regarded, thou loke chiefely to
the miſtery. Of which maner are ꝑ lettres,
of all

The miſtery of
al thinges muſt
be loked vpon.
Wyly ſcripture
is Celenus of
Alcybydes.
Gylenus de y
mages made
wyth toyntes
ſo that they
may be opened
contrarywyſe
outward the ſi
militude of a
ſole or an ape
or ſuch like be
ſtes, and wha
they are opened
ſodenly appea
reth ſome excel
lent or meruey
lous thinges.
Vnto ſuch thyn
ges Alcybiades
a noble man of
Athenis com

pared the philosopher Socrates, for Socrates was so fiple outward and so excellēt inwarde.

of all Poetes and philosophers, chiefly ye folowers of Plato. But moste of all holye scripture, whiche beynge in a manner like vnto Silenus of Alcibiades, vnder a rude and folish couering, include pure diuine and godly thinges. For els if thou shalte rede without the allegorye, the ymage of Adam fourmed of moyst clay, and the soule breathed into hym, Eue taken oute of the ribbe, the eating of the tree forbidden, the serpent entising to eate, God walking at the ayre, whan they knew they had sinned how they hydde them selfe, the aungel set at the dores with a fourning swoorde, least after they were iiecte, the waye to theym shoulde be open to come againe shortly. If thou shouldest rede the hole history of ye making of the world, if thou shouldest rede (I saye) superficially these thinges, seking no further than apeareth outwardly, I can not perceiue what other great thig thou shalt do, than if thou haddest song of the ymage of clay made by Prometheus, or of the fyre stolen from heaue by decepte and put into the ymage, gaue lyfe too the clay, yea, peraduenture a Poetes fable in the allegory, shalbe redde with somewhat more fruyte, than a narracion of holy bokes, if thou rest in the ryude or vtter part. If whan thou redest the fable of the gyaūtes, it warneth and putteth the in remembraunce, that thou stryue not with God, &

thinges

thinges moze mighty than thou, oz ꝑ thou ought̄est to abstayne from suche studyes, as nature abhozreth, and that thou shouldest set thy mynde vnto these thinges (ꝑ so be they be honest) whereunto thou arte moste apte naturally. That thou tangle not thy selfe with matrimony, ꝑ chastitie be moze agreable to thy maners. Agayne ꝑ thou bynde not thy selfe to chastite, if thou seme moze apte to maryage. Foz most cōmonly those thinges come euell to passe, whiche thou pzouest agaynste nature. If the cuppe of Cyrces teache, that men with voluptuousnes, as with wytchecrafte fall out of their mynde, & be chaunged vtterly fro men vnto beastes. If thyrsty Tantalus teach the, ꝑ it is a veri miserable thing foz a man, to sit gaping vpon hys ryches heaped together, and dare not vse them. The stone of Siciphus, that ambycion is labozious and myserable. If the labours of Hercules puttech the in remembzaunce that he auē must be opteyned with honest labours and enforcementes infatigable: learnest thou not that thynge in the fable, which philosophers teache, and also dyuines, the maysters of good liuinge. But ꝑ (without allegozy) thou shalte rede the infantes wzestlyng in their mothers belyr, thyrsty taunce of the elder bzother solde foz a messe potage, the blessynge of the father pzeuented and take away by fraude.

tayntes & flewes them with ligh tenynge.

* Circes was a woman which by enchaūment turned men to diuers facions of beastes, with poisons oz dzyes.

Tantalus.

Syciphus.

The labours of Hercules.

without allegory scripture is bareyn.

Golyas smytten with the stynge of Dauid, and the heyre of Samplon shauen: it is not of so great valure, as if thou shouldest rede the scripture of some poete, what differēce is there, whether thou rede the boke of kinges, or of ꝑ Judges in the olde testament, or els the histore of Titus Liuius, so that thou haue respect to the allegorye in nere nother? For in that histore are many thynges, whiche maye amende the cōmune maners: in the other are some thinges, ye vngodlye, as they seme at the fyrst lokinge on, which also if they be vnderstande superficially, may hurt good maners. As the theft of Dauid, and adultery bought with homicide. The vehemēt loue of Samplon. How the doughters of Loth lay with theyr father by stelthe, and were conceiued, and a thousand other lyke maters. Therfore the scripture euery where despised, but chiefly of ꝑ olde testament: it shalbe mete & cōuenient to serche out the misterye of the scripture. Wanna for the shall haue suche taste as thou bringest with the in thy mouthe. But in openynge of misterues, thou mayste not folowe the coniectures of thyne own mynde, but the rule must be knowen and a certaine craft, whiche one Dionisius teacheth in a boke entiteled De diuinis nominibus, that is to saye, of the names of God: and Saynct Augustine in a certayne worke called Doctrina

Many vngodly thynges in scripture, as they apere outwarde.

Dauid committed adultery with Bersabe, & caused Vrye her housbande to be slayne.

The misteries must be handeled wyth craft.

ctrina christiana, that is to saye, the doc-
trine of a christen man. The apostle Pau-
le after Christe, opened certayne foure
layres of allegoryes, whome Origene fo-
lowed, and in that perte of diuinitie ob-
tayned doubtlesse the chiefe rowme and
maystrye. But oure dyuynes eyther sette
naught by the allegorye, or handle it very
dreamyngly and vnstrupt ekullye: yet are
they in subtilty of disputacion equall, or
rather superiours too olde diuines. But
in treatynge of this crafte, that is to saye,
in pure, apte, and fruitfull handlinge the
allegorye, not once tobe compared wyth
them, and that specyallye, as I gesse, for
two causes. The one, because the mys-
tre can be but colde and barayne, whyche
is not kendled with the fyre of eloquence,
and tempted with certayne swetenesse of
speakyng, in whiche our elders were pas-
sing excellent, and we not once taste of it.
An other cause is, for so much as thei con-
tented with Aristotele onely, expell from
scholes the secte of Plato & Pictagoras,
and yet sainct Augustyne preferreth these
later, not onely because they haue manye
sentences muche agreable to oure religion
but also because the very manner of open
and clere speache, whiche they vse (as we
haue sayd) ful of allegories, drawethe very
nyghe to the style of holy scripture. No
mervayl therfore though they haue more

Allegoryes.

Or diuines.

Aristotele only is redde nowe a dayes.

commodiously handled the allegoryes of ꝑ
worde of God, whiche with plenteous ora-
cion were able to encrese and dilate to co-
loure and garnysshe any maner thyng ne-
uer so barayn, simple, or homely, and also
beyng moste expert and cunninge of all
antiquite, had practised and exercised thē
before in the poetes and bokes of Plato,
that thynge whiche they shoulde do after
in diuine misteries. I had leuer that thou
shouldest rede the commentaries of those
men, for I wolde instructe and induce the
not vnto contencious of argumentes, but
rather vnto a pure mynde. But yf thou
can not attayne the mistery, remembre yet
that some thing lyeth hyd, which thoughe
it be not knowen, yet verely to haue truste
to obtayne it, shalbe better than to rest in
the letter which kylleth. And that ye thou
do not onely in the olde testamēt, but also
in the newe. The Gospel hath her flesshe,
she hath also her spirite. For thoughe the
vayle be pulled from the face of Moyses,
neuertheles yet vnto this daye saul seeth
yet speculis and in enigmate, ꝑ is through
a glasse vnperfitly and obscurely. And
Christe hym self sayeth in his Gospell of
Jhon. The flesh profiteth nothing at all,
it is the spirite that geueth lyfe. I verely
durst not haue sayde it profiteth not all, it
had ben ynough for me to saye, the flesshe
profiteth somwhat, but muche more the
spirite.

Olde diuines with helpe of eloquence han deled the Allegories well fauourably.

The Gospel hath her flesshe and spyrite.

spirite. But now verite hym selfe hath said it profiteth not at al. And so greatly it profiteth not, that after the mynde of Paule it is but death, except it be referred too the spirite, yet at ye leest waye vnto this thing is the flesshe profitable: for that she ledeth our infirmitie as it were with certain gresses or steppes vnto the spirite. The bodye without the spirite can haue no beynge: ye spirite of the body hathe no nede, wherefore if after the doctrine of Christ, the spirite be so great and excellent a thing, that he onely geueth lyfe: hyther, to this point must our iourney be, that in all maner letters, in all our actes, we haue respecte too the spirite, and not to the flesshe. And yf a man wolde take hede, he shoulde sone perceyue: that this thinge onely is it, whereunto exhorteth vs amonge the prophetes specially Esaias: amonge the postles Paule, whiche almoste in euery Epistle, plaieth this parte and crieth, that we should haue no confidence in the flesh, and that in the spirite is lyfe, liberte, light, adopcion: and those noble fruytes so greatly to be desyred whiche he numbreth. The flesshe euery where he dispiseth, condempneth, and casteth of. Take hede and thou shalt perceiue that oure mayster Christe dothe the same thing here and there, whyles in pulling ye sye out of the pytte, in restoryng the sight to the blynd, in rubbing the eares of corne

Adopcion is inheritannce. not by byrthe, but by electio.

in vnwasshen handes, in the eastes of sinners, in the parable of the Pharisee & the Publycane, in fastinges, in ỹ carnall byetherne, in the reioysing of the Jewes that they were the chyldren of Abraham, in ostringe of giftes in the temple, in prayinge in dilatinge their philacteirs, and in many lyke places, he dispiseth the flesshe of the lawe, and supersticion of the, whiche had leuer be Jewes openly in the syght of mã, than priuely in the sighte of God. And whan he sayde to the woman of Samary, beleue me that the houre shall come, whan ye shall honour the father, neyther in this mountayne, neyther in Hierusalem. But the houre shall be and nowe is, whan the very true worshippers shall worshippe the father in spirite and verite. For surely the father requyreth suche to honour hym. The father is a spirite, and they whyche honour hym must honoure in spyryte and verite. We signifieth the same thynge in dede, whan at the maryage he turned the water of the colde and vnsauery lettre, into wyne of the spyryte, makynge dronke the spyrituall soules, euen vnto the contempte and dispysinge of their lyfe. And least thou shouldest thynke it a great thyng that Christ dispised these thinges, whyche nowe I haue rehersed, yea he dispised the eating of his owne flesshe, and drinkinge of his owne bloudde, excepte it were done

spyry-

Phylacteris were papers which the Phariseis ware on hyghe in theyr forheads, hauyng the ten cõmaundemẽtes writen in them.

spyrytually. To whome thynkest thou spake he these thynges: the flesshe profyteth nothinge at all, it is the spyryte that quickeneth and geueth lyfe? verely not to them whiche with saynct Jhons Gospell, or an Agnus dei hanginge aboute theyr neckes, thinke them selfsure from all maner of harme, and suppose that thing to be the very perfit religion of a chrysten man: but to them to whome he opened ꝑ hyghe mistery of eatinge his owne bodye. If so greate a thinge be of no valure, ye ꝑfit be pernicious or perilous: what cause is there wherfore we should haue cõfidence in any other carnal thinges, except ꝑ spirit be present: Thou peraduenture saiest masse daily, and liuest at thine owne pleasure, & art not once moued with thy neyghbours hurtes, no, no more thã if they pertayned nothynge at all to thee: thou arte yet in the flesh of the Sacrament. But and if while thou sayest, thou enforcest to be the verye same thynge whiche is signified by receyuynge that Sacrament, that is to saye, to be one spirite with the spirite of Christ, to be one bodye with the body of Christe, too be a quicke membre of the churche, if thou loue nothing but in Christ, if thou thinke all thy goodes to be commune to all men, if the incommodites of all men greue thee euen as thyne owne: than no doubte thou sayest masse with greate fruyte, and that

Saynct Jhons gospel hãgyng at their neckes

because thou doest it spiritually. If thou perceyue that thou art in maner transfygured and chaunged into Christ, and that thou liuest now lesse flesshe in thine owne selfe, geue thankes to the spirite, whyche onely quickeneth and geueth life. Many ben wonte to numbre howe many masses they haue ben at euery daye, and hauinge confidence in this thing as of most valure (as though now they were no tall the bodis to Christ) assoone as they be departed out of the church, returne to their old maners agayn. That they embrace the flesshe of pigge, I dispraise not: that they there stoppe I dispraise not. Let that be performed in the, whiche is there represented too thine eyen. There is represented to the, the deth of thy head: discusse thy self withinforth, and (as the saying is) in thy bosome, howe nygh thou art dead to the worlde. For yf thou be possessed holy with wrath, ambicion, couetousnes, enuy, ye though thou touche not aulter, yet art thou farre fro masse. Christ was slayn for the, slee thou therfore these beastes. Sacrifice thy self to hym, whiche for thy sake sacrificed him selfe too his father. If thou once thinke not on these thinges, and hast confidence in the other: God hateth thy carnal and grosse religiō. Thou arte baptysed, thynke not forthewith that thou art a christen man. Thy mynde altogether sauoureth nothing but

Gyfte is the honour and seruice whiche we owe to God.

Let it be performed in the that is represented in the masse.

thys

this worlde: thou arte in the sighte of the worlde a christen man, but secretes before God thou art more Hethen than any Hethen man, why so? for thou hast the bodye of the Sacrament, and art without ꝑ spirite which onely profiteth. Thy body is washed, what mater maketh that, why le thy mynde remayneth styll defyled & stayned? The body is touched with salte, what than, whan thy mynde is yet vnsavery? Thy bodye is anoynted, but thy mynde is vnanoynted. But if thou be buryed wyth Christ within forth, and studyest to walke with him in the new lyfe: I than knowe ꝑ for a christen man. Thou art sprincled w holy water, what good dothe that, if so be thou wype not away the inwarde spithe from the mynde. Thou honourest sainctes and art joyous and glad to touche their relykes: but thou dispisest the chiefe relykes which they left behynde them, that is too understande, the examples of pure lyuing. There is no honoure more pleasaunte too sharpe, than if thou woldest counterfayt her humilite. No religion is more acceptable to sainctes or more appropriate, than if thou diddest labour to represente & folowe their vertues, wilt thou deserve the loue & favour of Peter or of Paule? counterfayt the once faith, and the others charite, and thou shalt do a greater thing than if thou shouldest run to Rome. x. times, wilt thou

Sprincling of holy water.

Touchynge of relykes.

The true honoring of sainctes

worshyp saynct Fraunces singularly: thou art hyre mynded, thou art a greate louer of money, thou art stubburne and selfe willed, full of contencion, wyse in thyne owne opinion: geue this to the saynete, swage thy mynde, and by the example of saynete Fraunces be more lowe, humble, or meke, dispyse fylthy lucre, and be desyrous of ye chefe of the mynde, put away stryuynge and debates wyth thy neyghboures, and with goodnes, ouercome yuel. The saynct letteth more by this honoure, than if thou shouldest set before hym a thousande brennyng tapers. Thou thynkest it a specyall thynge to be put in thy graue, wrapped in the cowle or habyte of saynct Fraunces: Trust me like vesture shall profite the nothynge at all whan thou arte dead, yf thy lyuynge and manners be founde vnlyke whan thou were a lyue. And though the sure example of all trewe vertue and of purelyfe, is fette of Christ moste commodiously: neuertheles, yf the worshyppynge of Christe in hys saynctes delyte the so greatly, se that thou counterfayte Christ in hys saynctes, and for the honour of euery one of hys saynctes, study and laboure to put away one vyce, or elles to enbrace one vertue. If thys be done inwardely, than wyll I not reproue those thynges whyche be doone outwardely. Thou hast in great reuerence the ashes

ye title.

Let vs counterfayt Christe in hys saynctes.

of

of Paule? I dampne it not, it thy relygyon be perfyte in euery poynte. But yf thou haue in reuerence the dead asshes or pouder of hys bodye, and settest no stodze by hys quycke ymage yet speakynge, and as it were bzethynge, whyche remayneth in his doctryne: is not thy relygyon pzeposterous and out of ozdze? Honourest thou the bones of Paule, hyd in a shryne, and honourest thou not the mynde of Paule, hyde in his wzitinges? Magnifiest thou a pece of hys carkas, shynynge thzough glasse, & regardest not thou the hole mynd of Paule, shynynge thzough hys letters? Thou wozshyppest the asshes, in whose pzesence now & than the defozmitees and diseases of bodyes bee taken awaye, why rather honorest thou not hys doctryne, wherwith the defozmitees and diseases of soules are cured & remedyed? Let the vnfaythfull meruayle at these myzacles and synnes foz whome they be wzoughte: but thou that art a faythfull man embzace his bokes, that as thou doutest not, but that God can do all thinges, euen so thou mayst lerne to loue him aboue all thynges. Thou honourest the ymages of the bodely consteuaunce of Chzist fozmed in stone oz tree, oz els poztrayed with colaures: with muche greater reuerẽce is to be honozed ye ymage of hys mynde, whiche by wozkemanshyp of

Let vs honour the quicke ymage of Paule.

Nota.

The very ymage of Chzistes erpzessy paynted in the Gospell.

Apelles was the moost renowne paynter that euer was.

of the holy Ghoost, is figured and expressed in the gospels. Neuer any Appelles so expressly fashioned with pensell, the proporcions and figure of the body, as in the wordes & doctrine of euery man apereth the ymage of ỹ mynde, namely in Christ, which whan he was very simplicite & pure verite, no discorde, no vnlikenesse at all coulde be betwene the scrift and chiefe paterne of his diuine mynde, and the ymage of his doctrine and learning from thence deducted and derined. As nothing is more like the father of heauen than his sonne, which is the worde, the wisdō and knowlege of the father, springinge forth of hys most secrete hert: so is nothinge more lyke vnto Christ than the woorde, the doctrine and teaching of Christ, geuen forth out of of the priuy partes of his most holy breste. And ponderest thou not thys ymage? honourest it not? lokest thou not substancially with deuout eyen vppon it? enbrasest it not in thy hert? hastē thou of thy Lorde and mayster reykes so holy, so full of vertue and strengthe, and settynge theym at naught, sekest thou thynges muche more alienate, straunger and farther of? Thou beholdest a cote or a sudorye, that is sayd to haue ben Christes, astonied thereat, as though thy wyttes were rauished: & arte thou in a dreame or slumber whan ỹ redest the diuine oracles or aunswers of Christ?

Thou

thou beleuest it to be a great thinge, yet a greater thā the greatest, that thou possessest at home a litell pece of the crosse: but yt is nothing to be compared to this, if thou beare shrined in thy hert the mistery of the crosse. Or elsi if such thinges make a man religious and deuout, what can be more religious than the Jewes, of whiche verye many (though they were neuer so wicked) yet with their eyen sawe Jesu Christe lyuyng bodely, herde hym with their eares, with their handes handled hym: what is more happy than Judas, whiche with hys mouth kyssed that diuine mouth of Christ: So much doth the flesshe without ꝑ spyrite profyte nothing at all, that it shoulde not once haue profited the holy virgin his mother, that she of her owne flesh begate hym, except she in her spirit had conceyued hys spirite also. Thys is a very great thig but here a greater, whyle the Apostles enioyed the corporall presence and felowshyp of Christ, redest thou not how weake, how chyldysshe they were, how grosse & wythout capacite: who wolde desyre any other thing vnto the moste perfite healthy of his soule, than so long familiarite and conuersacion together with hym that was both God and man? yet after so many myracles shewed, after the doctrine of his own mouth taught and declared to them, after sure and euident tokēs that he was risen

The honoure of the Crosse.

The very apostels as longe as Christ was present wauered in the fayth.

agayne,

agayne, dyd he not at the last houre, whan he shoulde be receyued vp into heauen, cast in their tethes their vnstablylite in ꝑ faith? what was than the cause? verely the flesh of Christ dyd let: ꝑ thẽce is it that he saith: except I go away, the holy Ghost wil not come, it is expedyẽt for you that I depart. The corporall presence of Christ is vnprofytable vnto healthe: and dare we in any corporall thyng beside that, put perfyte pyte, ꝑ is to saye, the loue and honour of God? Paule sawe Christe in flesshe, what supposest thou to be a greater thyng than that, yet letteth he naught by it, sayinge. Though (sayth he) we haue knowē Christ carnally, now we do not so, why knewe he hym not carnally? for he had profyted and ascended vnto more perfyt gyftes of the spyryt. I dyse peraduenture my wordes in disputyng these thynges, than shoulde be mete for hym which geueth rules. Neuertheles I do it ꝑ more diligẽtly (& not without a great cause) for ꝑ in very dede I do perceyue this errour to be ꝑ cõmon pestilence of all christendom: which bringeth & occasioneth euen for this cause the greater mischefe, for as much as in semblaũce & apparẽce it is next vnto pyte. For there are no vices more perylous thã thei which counterfayte vertue. For beside this the good mẽ may lightly fal into thẽ, there are none ꝑ more difficulty cured, because the

com-

commune people vnlerned thinke our relig
gion to be violate, whā such thinges are re
buked. Let in continent all the world crye
out a gaynst me, let certain preachers, such
as are wont to crye out in their pulpettes,
barke which with right good will synge
these thinges inwardly in their owne sto
mackes, lokinge verely not vnto Christe,
but vnto their owne aduauntage. Thoughe
whose eyther superstition without lernig,
or fayned holynes, I am compelled oft ti
mes to shewe & declare, that I in no wyse
rebuke or checke the corporal ceremonies
of christen mē, & the deuout mindes of sim
ple persons: namely in such thinges that
are approued by authorite of the churche.
For they are now & thā partly signes of pi
tie, & partly helpers therunto. And because
they are somwhat necessarye to yonge in
fantes in Christ, tyll they waxe elder, and
growe vp vnto a perfyt man: therfore it is
not mete they should be disdained of them
whiche are perfyte, least by their example,
the weake person shuld take hatme. That
thou doest I approue, so the ende be not
amysse. Moreouer if thou stop not there,
whence thou oughtest to accēde to thinges
more dere to heith. But to worship Christ
with visible thinges in stede of inuisible,
and to set the highest poynte of re
ligion, & for them to stande in thyne owne
conceyte, to condempne other men, to set

The vse of ce
remonyes.

thy

thy hole mynde vpon them, and also to dye in them, and (to speake shortli) to be withdrawen from Christe, with the very same thinges, whiche be ordeyned for thentent onely that they shoulde helpe vnto Christ: this is verely to depart from the law of the Gospel which is spirituall, and to fal into a certayn Jewishnesse: which thing peraduenture is of no lesse ieopardye, than if without suche superstition thou shouldest be infecte with greate and manifest vyces of the mynde. This is forsoth the more deadly disease. Be it, but the other is worse to be cured. How much euery where sweteth the chief defender of the spirite Paule, to call away the Jewes from the confidence of dedes and ceremonies, and to promote them vnto those thinges whiche are spirituall: and now I se the communalte of christen men to be returned hyther agayn. But what sayd I the communalte? that might be yet suffred, had not this errour inuaded and caught a great parte both of preestes and doctors: and to be shorte the flockes of them almost throughout, which professe in title and habite a spirituall life. If ther which shoulde be the very salte be vnsauery, wherwith shall other be seasoned? I am ashamed to reherse with what superstition the moste parte of them, obserue certayne ceremonies of mens inuentions, yet not instituted for suche purpose,

The cõmunalte turned to the cõfidẽce of ceremonyes.

howe odiously they require theim of other men: what confidence without mistruste they haue in them: howe indiscretly they iudge other men: how earnestly they defend them. To these their dedes they thinke heauen to be due, in whiche if they be once rotes, at once they thynke them selfe Paules and Antonyes. They begyn, O good Lord, with what grauite, with how great authorite to correct other mens liues, after the rule of fooles and vndiscrete persons (as sayth Terēs) so that they thinke nothyng well done, but that they do them selfe. But for all that, whan they be wayde lyes in their maner of liuynge, thou shalt se that as yet they sauour or taste of Christe nothynge at all: but too be beastly swymmyng in certayn chorlish vices, in theyr liuynge and passyme frowarde, and scarce can suffre and forbeare their owne selfe, in charite colde, in wrath feruent, in hate as tough as white lether, in their tunges venymous and ful of poyson, in exclayming and puttyng forthe of their malice conquerours, and not able to be ouercome ready too stryue for euery litell tryfle, and so farre from the perfection of Christ, that they be not once endued with these commune vertues, which the very Ethnyckes or Hethen men haue learned, eyther by reason geuē to them of nature, or by vse of liuyng, or by the preceptes of philosophers.

Paule & Antony were hermites of passinge holye conuersacyon.

The defenders of ceremonyes

Thou shalt also se them in spirituall thinges clene without capacite, fierce that no man shall knowe how to entreate or hāle them, full of stryke and contencion, gredy vpon voluptcous pleasure, at the worde of God ready to spewe, kynde to no mā, mildemynge other men, flatteringe their own selfes. It is come to this poynte nowe at laste with the labours of so many yeares, that thou shouldest be of all men the worst and yet thynke thy selfe the beste? that in stede of a christen man, thou shouldest be a playne Jewe, doynge scruyce vnto dombe elementes onely: that thou shouldest haue thy glorye and ioye, not in secrete before God, but openly afore the worlde: But yf thou haste walked in the spyrit and not in the flesshe: where bee the fruytes of the spyrite? where is charitie? where is that chereefulnesse & iopous mynde of a pure mynde? where is tranquilite and peace towardes all men? where is pacience? where is perseueraunce of softe mynde? where with thou lokest daye by daye cōtinually for the amendement euen of thyne ennemyes? where is curtesye and gentilnesse, where is frenesse of herte, where is meknesse, fidelitie, discrecion, measure or sobrenesse, temperaunce, and chastitie? where is the ymage of Christ in thy maners? I am sayed thou nokeper of hoores, no theef no violatour of holy thynges, I kepe my

profession. But what other thyng is this, than I am not lyke other men, extorcyoners, adulterers, pea and I faste twyse a weke? I hadde lever have a publicane humbly and lowly a lyttle mercye, than thys kynde of Pharisees rehersynge their good dedes. But what is thy profession? is it I praye the that thou shouldest not performe that thynge thou promised longe ago whan thou were baptised, whyche was that thou woldest be a christen man, that is to saye, a spyrituall person, & not a carnall Jewe, whiche for the tradicions of man woldest transgresse the commaundemenes of God? Is not the lyke of a christen man spyrytuall? Here Paule speakyng to the Romayns. No dampnacion is too them that are graffed in Christe Jesu, whyche walke not carnally or after the flesshe: for the lawe of the spyrite of lyfe in Christe Jesu hathe delyvered me frome the lawe of synne and deathe: for that thinge whyche was impossible for the lawe to do or bringe to passe, wherin it was weake by reason of the flesshe, that same God made good, sendyng his sonne in ꝑ similitude of flesh, prone to sinne, & of sinne condempned sinne in the flesshe, that the iustifyenge of the lawe, might be fulfilled in vs, whyche walke not after the flesshe, but after the spirit. For they that be in the flesh, be wisen in thinges perteynynge to ꝑ

The ypocrisye of religious persones.

flesshe: but they whiche be in the spyrite, perceyue those thynges that pertayne to the spyrite. The wysdome of the flesshe is death, and the wysdom of the spyrit is life and peace: for the wisdom of the flesshe, is an ennemy to God, because she is not obedient tos the lawe of God, nor yet can be. They that be in the flesshe they canne not please God, what coulde be spoken more largely? what more playnly? neuertheless many men subtyle and crattye to flatter & fauour their owne vices: but prone & redy without adulsement to checke other mēs, thynke these thynges to pertayn to themselfe nothynge at all: and Paule spake of walkynge carnally, or after the flesshe, þ referre they to adulters onely, and keepers of queenes: what he spake of wysdom of the flesshe, which is ennemy to God, that they turned to them which haue lerned humanite, or (as they cal it) secular sciences. In eyther other they set vp theyr creestes, and clap their handes for ioye, bothe that they eyther be adulterers, and in all sciences excellently vnlearned and ignorant.

The exposicio and mynde of some clearke.

But to lyue in the spyrit: they dreame to be none other thyng than to do as their selfes do, whiche persones, yf they wolde as diligently obserue the tung of Paule, as they manfully despise the tung of Tully: they shoulde soone perceyue, that þ apostle calleth the flesshe, that thynge that is visible,

The flesshe and the spirit after Paule.

visible, and the spyrite, that thyng that is inuisible. For he teacheth euerye where ꝑ thynges visible, ought to serue to thinges inuisible: and not contrariwyse, inuisible thynges to serue thynges visible. Thou of a prosperous ordre, applieſt Christ to those thynges whiche were mete to be applyed vnto Christ. Requireſt thou of me recorde, that this worde flesshe pertayneth not onely to fylthy and superfluous lust of the body? holde and vnderstande, that thyng whych the sayd apostle (doyng that same whiche he in all places dothe) wryteth to the Colossenses. Let no man mysleade you for the nones, in the humilite and religion of Aungels, whiche thinges he neuer sawe, walkyng in vayne, inflate with the ymaginacion of the flesshe, & not holdinge the head, that is to saye Christe, of whome all the body ministred, nourisshed, cõpact and set together by couples and ioyntes, groweth into the encreasle of God. And leſt thou shouldeſt doubte any thyng that he spake of them, which hauing confidence in certayn corporall ceremonies, darke agaynſt the spyrituall purposes of other mē take hede what foloweth, yf ye be dead vnto Christ, Ab elementis huius mundi, frõ traditions, ceremonyes and inuencions of mē: why haue ye yet suche decrees among you as though ye lyued vnto the worlde? And anone after, calling vs frõ the same thinges

he sayeth: yf ye be rysen vp agayne wyth Chryst, seke those thinges that are aboue where Chryst sytteth on the right hande of God. Be expert and wyse in these thynges that be aboue, & not on the erth. Wherouer geuing precептes of ꝓ spirituall lyfe, what exhorteth he vs to do at the last: whether that we should vse such or suche ceremonies? whether we should be this or that wyse arayed? that we should lyue vꝑ thys or that meates? ꝓ we should saye customably any certain nũbre of psalmes: he made mencion of no suche thinges: what than? Mortifye (sayd he) your mẽbres which be on the earth, fornicaciõ, vnclenes, bodely lust, euel cõcupiscence, & auarice, which is ꝓ seruice of ydols. And a litel after. Now put frõ you all such thinges, wrath, indignacion, malice: & agayne, spoylynge your self of the olde mã vꝑ all his actes, puttyng on you the newe man, whiche is renewed in knowlege of God, after ꝓ ymage of hi whyche made hym. But who is the olde man? verely Adam, he that was made off the earth, whose cõuersacion is in earth, not in heauẽ. By the earth vnderstãde whatsoeuer is visible, & therfore tẽporal & transytory, who is that new man? verely the celestial man ꝓ descended frõ heauẽ, Chryst. And by heauen vnderstande whatsoeuer is inuisible, & therfore eternall & euerlastyng. At the laste, least we shoulde be myndeꝺ to

Mortifie the membres on the earth.

The olde man.

purchase the fauour of God, after ꝑ maner of the Iewes with certayn obseruaunces, as with ceremonyes magical: he teacheth that our dedes are pleasaunte & alowed of God, so long as they are referred vnto charite, & also spyrge therof. sayinge. Aboue all these thinges haue charite the bonde of perfection, and let ꝑ peace of God reioyce as an ouercomer in your hertes, in whiche also ye be called in one body. I will geue the a more playn token, & euydent probacion: that this worde flesh signifieth not the lust of the body onely. Paule nameth often the flesshe, often the spyrit, writing to a certayn people named Galatas, whyche he called not onely from lust of the body vnto chaste lyuynge: but enforceth too withdraw them from the sect of ꝑ Iewes, & confidence of workes, into whyche they were enduced by false Apostles. In thys place therfore, numbring the dedes of the flesshe, marke what vyces he reherseth. The dedes of the flesh (sayeth he) be manifest, whyche are fornycacyon, vnclenlynes, vnshamefastnes, lecherye, worshyppynge of ydols, wytchcrafte, preuye hate, discorde, other wyle called contencion, or stryfe, emulacion which maye be called indignacion or disdayne, ire otherwyle called wrath, scoldinge, discencion, that is to say, diuersite in maintaynynge of opynyons, sectes, or maintaynynge of quarels.

enuy, homicide, dronkenesse, excesse in eatynge, and suche lyke. And not long after he sayth: yf we lyue in the spirite, lette vs walke in the spyrite. After that, as declaryng and vtteryng a pestilence contrarye to the spyrit, he addeth: let vs not be made desirous of vayne glory, prouokynge one the other, and enuyenge one another. The tree is knowen by the fruite. As vnto this that thou omittest not watche, fastyng, sylence, ory sons, and suche other lyke obseruaunces: I passe not thereon, I will not beleue that thou art in the spyrit: except I maye se the fruytes of thy spyrite, why maye I notte askyme the too bee in the flesshe, whan after almost an hundreth yeares experyence of theise thynges, yet in the I fynde the dedes of the flesshe: envyousnes more than is in anye woman, continuall wrath and fyersnes, as in a man of warre: scoldyng, lust and pleasure insaciable, malicious cursing, backbytynge with tunge more venymous than the poyson of a serpent, an hygh mynde, stubburnes, light of thy promisse, vanite, layenyng, flatterynge! Thou iudgest thy brother in hys meate, drynke or rayment: but Paule iudgeth not of thy dedes. Dothe that separate the frō worldely and carnall men, that thou art inlyghter causes verely, but yet with the same vices infected? Is he more fylthye, whiche for his enheritaunce taken from hym

Vayne glory is a pestylence contrary to the spirite.

hym or it came to his handes, for which his
doughter dyspled, for hurt done to hys fa-
ther, for lowe office, for his prynces tauor:
conceyueth wrath, hatred, emulacion and
disdayn: than thou which (I am ashamed
to tell) for howe litell a tryfle, yea for no-
thinge, doest all the same thinges muche
more maliciously? The lighter occasion to
synne lighteth not, but aggrauateth the syn.
Neyther it maketh mater in how litell or
great a thynge thou synne, soit be done wt
lyke affection. And yet is there difference
betwyxe: for so muche the greuouser dothe
euery man trespasse, the lesse the occasion
is, wherwith he is pulled awaye from ho-
nestye. I speake not now of those mõkes
or religious persons, whose maners euen
the hole worlde abhorreth: but of theym
whome the commune people honoureth
not as men, but as Aungels, whiche selfe
same, not withstanding ought not too be
displeased with these wordes: which rebu
keth the vices, and noteth not the persõs.
But and if they be goodmẽ, let them also
be glad to be warned of whatsoeuer man
it be, in those thinges which pertaynen to
healthe. Neyther it is vnknowen too me, y
amonges them are very many, which hol-
pen with lerning and wytte, haue tasted y
misteries of the spyrit. But (as Liuius sa-
yeth) it forbeareth almost euery where: that
the greater part ouercommeth the better.

Notwithstanding (yf it be lawfull to confesse the trouthe) I see not all the mooste strayte kynde of monkes, to put the chiefe poynt of religion, eyther in ceremonies, or in a certayn maner or fourme of sayinge, which they call their diuine seruice, or in certayn dedes of the body: which monkes yf a man should examine & appose of spirituall thinges, he shoulde scarce fynde any at all that walked not in the flesshe. And here of commeth this so greate infyrmyte of myndes, tremblynge for feare, where is no feare, and therin sure & carelesse, where is mooste peryll of all. Here of commeth that perpetuall infancye in Christe (to speake no greuousler) that we prepostorous estemers of thinges make mooste of those whyche by theym selfe are of no value, those set at nought, which onli are sufficient, euer lyuyng vnder tuters or scholemaisters, euer in bondage, neuer aduansynge our selfe vp to the liberty of the spirite, neuer growynge vp to the large stature of charitie, whan Paule cryeth to a certayne people called Galathas, stande fast, be not ye locked agayn vnder the yoke of bondage. And in an other place, and so was the lawe our tutor or scholemaister in Christ, that of fayth we might be iustifyed. But seing þ faith is come, now be we no more vnder a tutor or scholemaister: for euery one of you (saith he) is the very sone of

Preposterous is sertynge behynd that, that should be before

of God through fayth, whiche he hathe in Christ Jesu. And not much after he saith. & we also whan we were litel once, were in seruice & bondage vnder the ceremonies and law of this worlde. But whā the time was fully expyred, God sent his sonne made of a woman, made vnder the lawe, to redeme them whiche were vnder the lawe, þ we by adopcō should be his sonnes. And for because ye be the sonnes of God, God hathe sent the spyrit of hys sonne into your hertes, crying Abba pater (as a mā wold say. dade father. And so is he not nowe a seruaunt, but a sonne to God. And agayne in an other place. Wherin ye be called into libertie, let not your libertie be an occasiō vnto you to lyue in the flesshe: but in charitie of the spyrite serue one an other. For all the law is fulfilled in one saying. Loue thy neyghbour as thy self. But and yf ye byte and eate one the other, take hede leaste ye be consumed one of an other. And agayne to the Romaynes, ye haue not receyued the spyrite of bondage agayne in feare. but the spirite that maketh you the sōnes of God by adopcyon, in whome we crye dade father. Vnto the same also pertaineth that he wryteth to Timothe, saying Exercise thy self vnder the dedes of pyetye: for bodely exercyse is good but for a small thynge, pietie is good vnto all maner thynges. And to the Corinthes. God

is a

is a spyrite, and where the spyrite is, there is libertie. But why reherse I one or two places? Paule is altogether at this poynt, that the flesshe, which is ful of contencio, mought be despiled, & that he mighte settle vs in the spyrite, whiche is the author of charite and libertie. For these companyons be euer inseparable on the one syde the flesshe, bondage, vnquietnesse, contencion or ire. And on the other syde, the spirite, peace, loue, libertie. These thynges euery where Paule stampeth into vs. And seke we a better mayster of our religion, namely whan all diuine scripture agreeth to hym? This was the greatest commaundement in the lawe of Moyses. This Christ iterateth and inculcheth in the Gospell, & for thys cause chiefely was he borne, for this cause dyed he, to teache vs not to cō tempte the Iewes, but to loue. After the last louper made the euen before his passion, how diligently, how tenderly, & how affectuously gaue he charge too his disciples, not of meate, not of drynke, but of charite to be kept one towardes an other, what other thyng teacheth he? what other thynge desyreth hys disciple Iohn, than that we loue one an other? Paule euery where (as I haue sayd) commendeth charite, but specially wryting vnto the Corynthes he preferreth charite, both before myracles & prophecyes, and also before the tunges of

Angels.

To loue is the greatest cōmaundement.

Christ last of al warneth vs of of charitie.

ſungels. And ſaye not thou by and by, that charitie is, to be ofte at the churche, to croche doune before the ymages of ſaintes, to light tapers or waxe candels, to ſai many ladye plaiters, or ſainct Katherines knottes. God hath no nede of theſe thinges. Paule calleth charitie, too edifye thy neyghbour, to compte that we al be membres of one bodye, to thynke that we all are but one in Chriſt, to reioyce in God of thy neyghbors welthe, euen as thou doeſt of thyne owne. To remedy his incommodities or loſſes, as thyne owne, yf anye brother erre, or go out of the righte waye: too warne hym, to monyſſhe hym, to tell hym hys faute mekely, ſobrely, and curteouſly to teache the ignorante, to lyfte vp hym yᵗ is fallen, to comforte and courage hym yᵗ is in heauineſſe, to helpe hym that laboureth, to ſocoure the nedy. In concluſion to referre all ryches and ſubſtaunce, al thy ſtudy, all thy cares too this poynte, that yᵗ in Chriſt ſhouldeſt helpe as muche as thy power extendeth to. That as he neyther was borne for hym ſelfe, nor lyued to hys owne pleaſure, neyther dyed for hym ſelf, but dedycate him ſelf holy to our profites: euen ſo ſhould we apply our ſelf, & waite vpon the commodities of our bretherne, & not oure owne, whiche thynge if it were vſed, nothinge ſhould be eyther more pleaſaunt or els eaſy, thā the lyfe of religious

What is true charitie.

perſons,

The lyke of religyous men is greuous and tedious.

persons, whiche we se nowe clene contrarie, greuous almoost euery where and laborious, and also full of superstition, lyke vnto the Jewes, neyther pute frome anye byees of the laye people, and in many sundry thinges muche more dekyled, whyche kynde of men sainct Augustyne (of whom many glorie and reioyce, as of the author and founder of theyr liuinge) yf he nowe might lyue agayne, certaynlye wolde not once knowe, and wolde crye oute, sayinge that he wolde approue not thynge lesse this thys kynde of lyfe, and that he had instituted an order and manner of liuinge, not after the superstition of the Jewes, but after the rule of the Apostles. But I heare euen nowe, what certayne men (which are somwhat well aduised) wil aunswer vnto me. A man must take hede in litell & small thinges, least a litell and a litell he should fall into greater byces. I heare it righte well, and I alowe the saying. Neuerthelesse thou oughtest too take hede a greate deale more, that thou so cleue not to these litell and small thynges, that thou shouldest fall cleane from the moost chiefe & greatest thynges. There is the leopardye more euident, but here more greuous. So flie Scilla, that thou fall not into Charibdis. To obserue these litel thinges, is holsome verely but to cleue vtterly vnto them, is verye perilous. Paule forbiddeth not the to vse

Sainct Augustine wolde not know monkes ordinaris of his owne religion, yf he were nowe alyue.

howe ferforth we oughte too cleaue to the small thynges.

Scilla & Caribdys, lode what they meane at the ende of the fyfth chaptre.

the

the lawe and ceremonyes: but he will not hym to be bounde to the lawe and ceremonyes, whyche is free in Christe. He condempneth not the lawe of dedes: yf so be a man vse it lawfully, without these thynges peraduenture thou shalt not be a christen man, but they make the not a christen man. They will helpe vnto pietye & godlynesse, euen so yet yf thou vse them for that purpose. But and yf thou shalte begyn to enioye them, too put thy truste and confydence in them, at once they vtterlye destroye all the lyuynge of a christen man. The Apostle setteth nought by the dedes of Abraham, whyche too haue ben verye perfyte, no man doubteth: and haste thou confydence in thyne? God disdayneth certain sacrifices called victime, the sabboths and certayn holy days called Neomenye, of his people the Iewes, of whyche thynges he hym selfe was the author and cõmaunder: and dareste thou compare thyne owne obseruaunces, wyth thee preceptes of the lawe of God? yet here God redy to spue at them, and sore agreued with them. For what entent (sayeth he) offre ye to me, the multitude of youre Victimes? I am full. As for holocaustes of wethers, talowe or inwarde suet and fat of beastes, blonde of calues, of lambes and gotes, I wolde not haue, whan ye comme before my presence, who hath requyred these thinges of youre handes,

Corporall thinges helpe to godlye.

Victima was the sacrifyce of a beast, wherof he that offered dyd eate parte, and parte went to thuse of the preestes, the rat the kydneys, & the fat about them was burned to God.

Thyse same sacrifices for certayn considerations is also called hostia.

Holocaustes that is, the hole beast sacrifised to God, no man hauinge parte therof.

handes, that ye might walke in my hou-
les? Offre ye no more sacrifice in vayne,
your encence is abhominacion to me, I will
not suffre the feast of the Newmenye and
Sabboth daye, with other feast dayes.
The companyes of you are infected with
iniquite, my soule hath hated your kalen-
dayes, and your solempne feastes. These thin-
ges be greuous vnto me, I was euen sicke
to abyde them. And whā ye put forth your
handes: I will tourne myne eyes frō you,
whan he reherseth the obseruaunces and
maners of holy feastes and sacrifice, more
ouer the multiplieng of prayers: noteth he
not them as though he pointed them with
hys fynger, which measure theyr religion
with a certayn numbre of psalmes & pray-
ers? Marke also an other thyng, how mer-
uaylously the facundioures prophete ex-
presseth, heaping together the disdayne &
indignacion of God: so that he now could
suffre neyther with eares, neyther eyes,
what thinges? (I beseche the) verely two
thinges whiche he hym selfe had ordeyned
to be kepte so religiously, which also were
obserued so reuerently, so many yeares of
holy kynges and prophetes. And these
thinges abhorreth he as yet in the carnall
law. And trustest thou in ceremonies made
at home in thyne owne house, nowe in the
lawe of the spirit? God in an other place
bideth the same prophete to crye lustily.

Sabbot daye was euerye seuenth daye, as our sonday.

Newmenye were holydaies at the newe of the mone.

Kalendas, that some that newmenyes be.

and

and to put out this dreſt after the maner of a trumpe, as in an ernest mater, a wrythye to be rebuked sharplye, and suche a mater as vnneth coulde be optayned of these me but with muche ado. Loke (sayth he) they seke from daye to day, and know they wil my wayes, as a people that hath done iustice, and hath not forsaken the iudgemēt of theyr God. They aske me for the iudgementes of iustice, and delyte to draw nygh to God: why haue we fasted (saye they) & thou hast not loked vppon vs and meked our soules, and thou woldest not knowe it. Lo in the daye of your fast (answereth the prophete) your owne will is founde in you, and ye seke out all your detters. Lo puts ye and contencion ye fast, and ye smyte with your fyst cruelly. Faste ye not as ye haue fasted vnto this daye, that your sope might be herde on hygh. Is thys the fast that I haue chosen, that a mā shoulde vexe and trouble him selfe for one day, eyther that a man shoulde bowe hys head as a hoke or cyrcle, and to cast vpō him sacke cloth & asshes? wilt thou cal this a fast & a day acceptable vnto God? But what shal we say this to be: doth God condēne that thinge, which he him selfe commaunded? Maye forsothe, what than? But to cleue and sticke fast in the fleshe of ỳ law and to haue confidence of a thinge of nothinge, that is it vtterly whiche he hateth

The Jewishe fast.

R deadly.

Therfore he sheweth what he wolde haue
doed in eyther place. Be ye washe (saith
he) and made clene, take awaye your euell
cogitacions & thoughtes out of my sight;
whan thou hearest the euell thoughtes re-
hersed, toucheth he not euidently the spi-
rite and the inwarde man? The eyes of God
seeth not outward, but in secrete, neither
he iudgeth after the sight of the eyes, nei-
ther rebuketh after the hearing of eares.
God knoweth not the foolishe virgins
smothe and gay outward, emptye of good
worckes inwarde. He knoweth not them
which lay with tippes maister,
Moreouer he putteth vs in remembraunce,
that the vse of the spirituall lyfe standeth
not so greatly in ceremonyes, as in the spi-
rite of thy neyghbour. Seke (sayth he) iud-
gemente or iustice, socour him that is op-
pressed, geue true iudgement and right to
hym that is fatherles and metherles of
frendes, defende the wydowe, suche lyke
thinges did he knytte to the other place,
where he speaketh of fasting. Is not this
rather (sayth he) that faste whiche I haue
chosen. Teare and cancel cruell obligacy-
ons, vnbynde the burthens whyche make
them stoupe too the grounde that beare
them: lette them that be brused go free and
breake asunder all burthens. Breake thy
bread to hungry. The needy & them who be
haue no place of habitacion, lede in to thy
house,

The vse of spi-
rituall lyfe.

houſe, whan thou ſeeſt a naked mā clothe hym, and diſpyſe not thine owne fleſche, what ſhall a chriſten man do than? ſhall he diſpyſe the commaundementes of the chatrhe? Shal he ſet at nought the honeſt traditions of oure fathers? Shall he condempne godly and holy cuſtomes? Nay, yf he be weake and as a begynner, he ſhalbe ſerue them as thynges neceſſarye. But and yf he be ſtronge and perfite: ſo muche the rather ſhall he obſerue them, leſt with hys knowlege he ſhould hurt his brother whiche is yet weake: leaſt he alſo ſhoulde kyll hym for whome Chriſt dyed; we maye not omytte theſe thynges: but of neceſſite we muſte do other thynges. Corporall dedes be not condempned, but ſpirituall are preferred. Thys vyſible honouring of God is not condempned, but God is not pleaſed ſauyng with inuiſible pyete and ſeruice. God is a ſpirite & is moued & ſtyred wyth inuiſible ſacrifice. It is a greate ſhame for chriſten men not to know that thynge whiche a certayne poete, beynge a gentil knewe right well, whiche geuynge a precept of dew ſeruinge God ſayeth: If God be a mynde as ſcripture ſheweth vs, ſee thou honoure hym chiefelye wyth a pure mynde. Let vs not diſpiſe the authoure though he be an Hethen man; or without degree or ſchole, the ſentence becometh ye & right greate diuine. And (as I very well

The traditions of our elders.

haue perceyued) is likewise vnderstand of
sewe, as it is redde of many. The sentence
verelye is this, like reioyseth in hyre. Thou
thinkest God to be moued greatly with an
oxe kylled and sacrificed, or with the va-
poure or smoke of frankesence, as though
he were a body. God is a mynd, and with-
out doubt a mynde moste pure, moste sub-
tyle and perfyt: therefore ought he to be
honoured moste chiefly with a pure mynd.
Thou thinkest a tapre lighted to be a sacri
fice: but a sacrifice to God (sayth Dauid)
is a wofull or a sorowful spyrite. And tho-
ughe he hath dispised the blood of goates
and calues, yet will not he dispise a herte
contrite and humble. If thou do ꝑ thynge
which is geuen to the eyen of men, muche
rather take hede that that thing be not a-
waye whyche the eyen of God requyre.
Thy body is couered with a coule or habi-
ke, what is that to the purpose if thy mynd
beare a seculer vesture? If thy vtter mā be
cloked in a cloke whyte as snowe, but the
vestimentes of the inner mā be also whyte
as snowe. Thou kepest silence outwarde:
muche more procure that thy mynde bee
quyet within. In the visible temple thou
bowest downe the knees of thy bodye: that
is nothing worthe, if in the temple of thy
herte thou stande vpright against God.
Thou honourest the tree of ꝑ croste, much
more folowe the misterye of the croste.

Inwarde thyn
ges be repreſen
ted by inwarde
thynges.

Thou

Thou kepest the fastinge daye and abstay-
nest from those thinges which defyle not
a man: and why abstreynest thou not from
spitinge talkinge, whiche polluteth thyne
owne conscience and other mens also?
Meate is withdrawen from the body, but
why glutteth thy soule her selfe with cod-
des, drasse, and suche lyke, which are meat
mete for swyne? Thou makest the church
of stone gaye with goodly ornamentes, &
honourest holy places: what is that to the
purpose, yf the temple of thy herte, whose
walles the prophete Ezechiell boxed thor-
rowe, be prophanat or polluted with the
abhominacions of Egipte? Thou kepest the Sabbot
Sabbot day outward, and within al thin- daye the day of
ges be unquiet throughe the rage and tod- rest.
linge affections together. Thy body commit-
teth no auoultrey, but thou arte couetous:
now is thy wynde a fornicator. Thou sin-
gest with thy prayest with thy bodely tunge, but
take herde within what thy wynde sayth.
With thy mouth thou blissest, and with thy
herte thou cursest. In thy bodi thou art cloth-
ed with a frayle selfe, and in thy cogi-
tacion thou wandrest throughoute all the
worlde. Thou hearest the woorde of God
with thy corporal eares, rather here with-
in, what sayeth the prophete? Except ye
here within, youre soule shall mourne and
wepe, yea and what redest thou in the Gos-
pell: that they whiche se may not se, and they

which here maye not heare. And as ye
prophet sayth, with your eare ye shal heare
and ye shall not perceyue: blessed be they
therefore whiche heare the woordes of God
wiethin. Happy are they to whome God
speaketh within, and their soules shal be
saued. ¶ This care to enclyne Dauid com-
maundeth that noble doughter of ye kyng,
whose beautye & goodlynesse is altogether
within golden hemmes. Finally what a-
vayleth it ye thou do not those yuell thin-
ges outwarde, which with affection thou
desyrest and coueytest inwarde? what auay
leth it to do good dedes outwarde, vnto
which within are cōsulted thinges cleane
contrary? Is it so great a thyng if thou go
to Hierusalem in thy bodye, whan within
thyne owne self is both Sodoma, Egipt,
and Babylon? It is no great thynge to
haue troden the steppes of Christ with thy
bodely heles, but it is a great thynge to fo-
lowe the steppes of Christ in affection.
¶ If it be a very great thynge to haue sou-
ched the sepulcre of Christe, shal it not be
also a very great thynge to haue expressed
the mistery of his burpeng? Thou accusest
& vttrest thy sinnes to a preste, whiche is
a man: take hede how thou accusest and de-
testest them before God. For to accuse thi
afore him, is to hate them inwardly. Thou
beleuest perchaunce all thy sinnes and of-
fences to be washen away at once with

Hyeryemages
Luto holyplaces

fyrste

lytell paper or parchemente sealed with wax, with a lytell money or pursses of ware offred, with a lytell pylgrymage going. Thou arte vtterly disceyued & clene out of the waye. The wounde is creepyd inwardly: the medicine therfore must nedes be layde to within. Thyne affection is corrupte: thou hast loued that whiche was worthy of hate, & hated that whiche ought to haue ben beloued. Swete was to the sower, and bitter was swete. I regarde not what thou shewe outwarde. But and yf clene contrarye thou shalte beginne to hate, to dyspyse, to abhorre that whiche thou lately louedest, if that ware swete to thine appetite, whiche lately hadde the taste of gall: of this wise at the last I perceiue and take a token of helth. Magdalene loued muche, & many sinnes were forgeuen her. The more thou louest Christ, the more thou shalt hate vices. For the hate of syn, folowyth the loue of pitie, as the shadow folowyth the bodye. I had leuer haue the hate ouer thy vicious manners within and in dede, than to despyse them before a prieste ten times in worde. Therfore (as I haue teched certayn thinges for loue of enlarge) in the hole spectacle and sight of this visible worlde, in the olde lawe, in the newe lawe, in all the cõmaundementes of the church, finally in thy selfe and in all busynesse a pertaining to mã, without forth is there &

In all busynesse the spyrytte is within.

certayne felthe; and within a spirite. In
whiche thinge es yf we shall not make ouer
ponderous ayre, neyther in thinges which
are lente shall put very great confidence, but
euen as they do helpe too better thinges, we
shall always haue respecte to the spyrite &
to the thinges whiche be of charitie: than
shall we not be heavy as men in sorow
and payn (as these men be) not redie, euer
chydyng (as it is a prouerbe) not beatyng
dyse bones (as sayeth the prophete) with-
out hate, disolute and forgetful, as we de-
cased of the lethargy, not dull hauing no
quietenesse, not brawlers and scolders,
not enuious and whysperers or backbyters
but excellent in Loue, large in charitie,
strenge and stable bothe in prosperite and
aduersitie, lokinge beside small thinges &
enforthing vp to thinges of moste profyte,
full of myght, ful also of knowlege, which
knowlege whosoeuer refuseth, hym doth
that noble Lorde of all knowlege refuse.
For verely ignorance or lacke of experi-
ence, whome for the moste parte accompa-
nieth dulnesse of learning, and that gentle
woman, whome the Greekes call philau-
tia, that is to say loue of thy selfe, onely
bringeth to passe (as Esayas sayeth) that
we put confidence in thinges of nothing,
and speake vanites, that we conceyue la-
boure and bring forth iniquite, and that we
alwayes be fearful & vp & bonde seruaun-
tes

What thinges
below charitie.

Prosperite &
aduersitie.

tes vnto the ceremonies of the Iewes. Of whiche manie persones S paule speaking sayeth, I beare them recorde that they zele of God they haue, but not according to knowlege. But whatknewe they not? verily S. S ende of the lawe is Christ, S Christ is righteousnes to euery one that beleueth. And if he is also charitie. Christe is the ende of the lawe

Agayne more plainly describeth the miserable and vnpossible bondage of these men in the flesshe. Therfore sayeth he my people be ledde in captiuite, because they had no knowlege, and the nobles of them perished for hunger, and the multitude of them dyed away for thurste. It is no maruayle that the common people be seruaunts to the elementes and principles of this worlde: as they whiche are vnlerned, neyther haue wysdom more than they borowe of other mens heades. It is more to be meruayled that they whyche are as chefe of Christes religion: in the same captiuite perishe for hunger, and wydder awaye for thurst, why perish they for hunger? Because they haue not lerned of Christe to breake barly loues, they licke onely rounde about the rough and sharpe codde or huske, they sucke out no marye or swete lycoure. And why wyddertheylo awaye for thurst? for because they haue not learned of Moyses to fette water out of the spirituall rocke, neyther haue dronke of the ryuers of the water of lyfe, whiche flowe, issue, or spryg

but of the belly of Christ. And this sureliye was spoken of the spyrite, not of the flesh. Thou therefore my brother, least with sorowfull labours thou shouldest not muche gayne, but that with meane exercise thou mayest shortly wexe dygest in Christe and lusty, diligently endeavoring this rule, ayme not to crepe on the grounde with unclean beastes, but alwayes sustained with those wynges, whiche plato beleeueth to bring euer a freshe, throughe the heate of loue in the mynde: lyfte up thy selfe as it were by certayne steppes of the ladder of Jacob, from the body to the spyrite, from the visible worlde unto the invisible, from the letter of the mistery, from thinges sensible to thinges intelligible, from me thinges grosse and compounde unto thinges simple and pure, whosoeuer after this maner shall approche and drawe nere to the Lorde, the Lorde of his parte shall agayne approche and drawe nyghe to hym. And if thou for thy parte shalte endevoyre to ayde out of the darkenesse and troubles of the sensuall powers: he will come agaynst thy pleasauntlye and for thy profite, out of thys lyghte unaccessible, and out of that noble scilence incogitable. In which, not onely all rage of sensuall powers, but also similitudes or ymaginations of all the intellygible powers doche cease and kepe scilence.

By the wynges of loue we must clee[ve] vp to the spyrit.

Inaccessible is that whyche no man can attayne. Incogytable whych can not be comprehended wyth mans reason

The

The syxt rule. Capitulo. xiiii.

And forasmuche as in sodayn wyrkyng, one thynge calleth another to remembraunce, I will now adde the syxth rule, whiche is in a maner of kynrede to them that go before. A rule for all men as necessary unto helthe, yf it be of sewer regarde. That rule is this, that the wynde of him which enforceth and laboureth to Christe warde, bary as muche as is possible both from the dedes and also opynions of the common lewd people, and that the ensample of pitie be not fetched of anye other lawe nor Christ onely. For he is the onely chief patron, the onely and chief ensample of fourme of liuinge: from whome whosoeuer wyteth one ynche or naple wyde, he goeth beside the right pathe, & rannerth out of the waye, wherefore pleaseth with graunte forso ever as he doth many thynges, in bys bokes of the gouernaunce of a citie or common wealth, deceyued any man to be able to defende verye constantly, whiche hath not instructed bys wynde with sure and undoubted opinions of vertue & honestie. But howe muche more perillous is it, if false opynyons of the thynges whyche pertayne to healthe, sprake into the depe botome of thy wynde. Wherefore he thynketh that thys thynge shoulde be carefully loked vpon chiefely that the gouernours themselfe whome it

Then must bare from the lewd people.

behoueth

behoueth to take all maner of vnciuilnesse, graue in their owne myndes verye good opinions of thynges to be enfired & sticherwed, that is to saye of good and pure dyetes and of vertues, & that they haue them verye assured, all doubte layde apart, as verye true lawes verye hyly and goodly. For whatsoeuer thing cleaueth in ymynd lurkly rooted with deuelish beleue: þ euery man declareth in his maners and conuersacion. Wherfore the chief care of chyldren men ought too be applyed vn this poynte, that verye children strayghtway from the cradle, amongest the verye flatteringes of the nources, and kysses of parentes, maye receiue and sucke vnder the handes of the whyche are learned, oppinions and persuasions mete and worthy of Christ: because that nothing sycker sinketh deper wyckednesse vseth faster in the mynde, than that, which (as Fabius sayth) in the youngest & tendrest yeares is poured in. Let be a taste of from the tastes of yong sucklinges wantes sundges of loue, whiche chyldren men iudge at home, and where soeuer they ryde ouer good muche more spitefully than euer the common people of the Iewes, men would sucke to be had in vse. Let them not heare their mother waple and wringe her handes, for a litell losse of worldely goodes, nor for the losse of her sister here her verye sore eies þ euer she was borne, to be brought too this

wyckednesse

wretchidnesse that she should thus be lost, lette alone desolate and destitute. Let not them heare their father rebuking and vpbrayding hym of cowardnes, whiche hath not recompensed iniury or wrong w double: neyther yet lauding them which haue gathered together greate habundaunce of worldly substaunce, by whatsoeuer maner it were. The disposicion of man is frayle & prone to vyces: he catcheth mischeuous ensample at once, none otherwise than fowe catcheth fyre if it be put to. How be it this selfe same thing is to be done in euery age, that all the errours of ỹ lay people might be plucked out agayn of the mynde by the harde rootes, and in their places be planted holsome opinions, and so might be roborate, that with no violence they coulde be shake or plucked a sundre, whiche thyng whosoeuer hath done, shall easely & without busynesse by his owne accorde folowe vertue, and shall accompt them that do otherwise, worthy to be lamented & pitied, and not to be counterfayted or folowed. Vnto this thing pertayneth that not vndiscrete sayinge of Socrates (thoughe it were rebuked of Aristotele) ỹ vertue was nothyng els but the knowlege of thinges to be ensued and folowed, and of thinges to be eschewed or fledde. Not but that Socrates sawe the difference betwene knowlege of honesty and the loue of the same.

Vertue is the knowledge of thynges too be auoyded and of thynges too be desyred and loued.

But

But as Demosthenes answered pronunciacion to be the fyrste, the seconde, and also the thyrde poynt of eloquence, signifyeng that to be the chief part, in so much that he thought eloquence to rest altogether in that thynge onely. In lykewise Socrates disputinge with Pythagoras, proueth by argumentes, knowledge in all vertue too beare suche roume, that vyces cau no other whence procede than of false opinions. For certaynly bothe he that loueth Christ, and he also that loueth voluptuousnesse, money, false honoure, doth the folowe that thing whiche is eyther all them swete, good, and beautifull. But the one fayleth through ignorance, in stede of a swete thynge embracynge a thing out of measure soure, sharpe as a soure thynge whiche is swetest of all. Also folowynge that thynge for good and for lucre, which is naught els but domage and losse, & refrayneth that thynge for losse, which is chefe gayne or aduauntage: and iudgyng that thyng to be fayre, which is foule, and weynge or trowynge that too be shamefull, whyche onely is glorious and prayseful. In conclusion yf a man were surely and inwardly brought in beleue: and yf also it were dygested into the substaunce of his mynde, as meate into the substance of the body, that onely vertue were best, moste swete, moste fayre, moste honest, most profitable:

Myssyng iudgyng of false opynyons.

ryable: and on the otherside, fylthynesse ought to be an yuell thyng, a paynful tourment of punishmente, a foule thyng, shamefull, full of dowage or losse: and dyd measure these thinges not by the opinion of the common people, but by the very nature of the thinges: it coulde not be (suche perswasion or beleue endurynge) that he shoulde stycke faste or cleaue longe tyme in such thynges. For nowe long ago the common people is founde to be the moste mischeuous author and capitayne bothe of lyuyng and also of iudgement: neyther was the worlde euer in so good state and condicion, but that the worst thinges haue pleased the most parte. Beware least thou thyn wyse thyncke, no man is there that doethe not thys, myne elders before me haue walked in these steppes, of thys opynion is suche a man, so greate a Philosopher, so greate a diuine. This is the custome and manner of lyuynge of kynges, this wise lyue great men, this done bothe Bishoppes and Popes, these trewely be no rascals. Lette not these greate names moue the one iote. I measure or iudge not the cõmon or rascall sorte by ꝑ comme, state, or degree, but by the mynde and stomache. Whosoeuer in the famous cane of Plato bounde wyth the bandes of theyr owne affections, wonder at the vayne ymages and shadowes of thynges,

Thee comune people is the moste author or mayster of lyenge.

Plato wylleth that we shoulde imagen a cauerne of men to be bounde wyth theyr heades vpon the backes

in stede

they could not once stire. before them a wal, because of their backes byndyng them their heds. wythout that a fyre, and that al thynges shulde come to pas betweene the fyre and the eien, moche: that the shadowes of al thynges myght appeare vpon the wal before thē, so should they se nothinge, but shadowes. So do the ignorant and vnlearned people bounde with the bondes of affections that they neuer se the veryte with eyen of vnderstanding. The flocke of good men is but smal.

in stede of very true thynges, they be the cōmon people. Shoulde he not do preposterously and out of the ordre, if a man wolde go about to trye not the stone by the ruler or squyre, but the ruler by the stone? And were it not muche more vnreasonable, if a man wolde go about to bowe and tourne, not the maners of me to Christ, but Christ to the lyuing of men? Thynke it not therfore well or aright, because that great men or because that moste men do it, but thyswyse onely shall it be wel and right whatsoeuer is done, if it agree to the rule of Christ yea and therfore ought a thinge to be suspected: because it pleaseth the most parte. It is a small flocke and euer shalbe, to whome is pleasaūt the simplicite or playnesse, the pouerte, the verite of Christ. It is a small flocke verely but a blessed, as vnto whome onely is due the kyngdome of heuen. Straight is the way of vertue, & of very fewe troden on, but none other leadeth to lyfe. To cōcinde, whether doth a wyse buylder fetche his ensample of the moste comm̄ and vsed or of the best worke? Paynters set afore them none but the best tables or paterns of ymagerye. Our ensample is Christe, in whome onely be all rules of blessed lyuing, him may we counterfayt without exception. But in good vertewous ma, it shalbe mete that thou call to an ensample euery thing, so farre forthe as it

shall

shall agre with the first ensaple of Christ?
As touching the common sorte of christen
men, thinke thus: that they were neuer
more corrupt, no not amongest the gentiles, As much as concerneth the opinions
of theis maners. Moreouer as touchynge
theis sayethe what opinions they haue & vse them. This surely is doubtesse and to
be abidden by, that faith without maners
worthy of sayth, preuayleth nothynge, in
so much also that it groweth to an heape
of dampnation. Serche the histories of
antiquite, to them compare the manners
be now a dayes, what was vertue & trewe
honestye more dispised: what was so had
in price richesse gotte not regarded where?
In what worlde at any time was true wer
that saying of Horacius: For oth that la-
dye money gruell a wyfe with doweryc,
redence, fayrenesse, Noblenesse, no-
blenesse, and also beautye. And agayne
thys saying of the same Horace, noblenes
and vertue, except a man haue good with-
all, is wyles then a rushe or a strawe, who
seeth not now in good sorte that by tying
mocke of the same poete: Dyonysius ty-
ranne, sylla leue money, after lese vertue.
When was ryot or excesse more immode-
rate then now? when was adulterye, and
all other kyndes of vnchaste liuing, either
more apperte in the sight of every man, or
more vnpunished, or els lesse had in shame,

The comē people of Christen men be most corrupt.

The maner of the worlde now a dayes.

Horace the poete.

D rebuke,

rebuke, or abhomunacion: whyle prynces
fauour theyr owne vices in other, and euery
man accompteth that moste commely and
beautefull to be done, whatsoeuer is vsed
and take vp among courtyers: To whome
semeth not poueryy extreme rustie, & vtter-
moste shame and rebuke? In tyme past, ba-
pers of queenes, tylthy vpggardes, glori-
ous & gorgious persons, louers and regar-
ders of money, were cast in the teth with
rebuke full and sclaunderous sedinges &
lessynges, and that by authorite. And also
in comedies, tragedies, and of hey commune
playes of the gratties, a great clapping of
handes and a showte was made of the hey
people for ioye, when wrongfull craftelye
and properly rebuked and cherked: at the
which the same vices now a dayes being cue
playsed, there is made a showte & clapping
of handes for ioye, but of the nobles & eta
tes of christen men. ¶ Be Rhetores in hey
common house appointed for assynges &
enterludes, could not forbeare me suffre a
iester in playing a certain tragedy of Eu-
ripides, to scrape the wooyles of a certayne
couetous man, which presented money
onely before all other commodities, plea-
sure of me vnlyke: and they wolde playne
gentle clappes out of the playe, yea and
violently caste out of the house the player
with all the fable, had not the sporte by a
by arysinge ouyrdesyred them to tary a lit-
tell

The liberte of olde tyme.

Why the imbal sadors of kyng Philip had offred to Phocas great gyftes, & hadde ethought hym to receyue them, sayinge:

Thoughe you maye spare this well ynoughe: yet shal they be necessarye for your chyldren,

tell, and beholde to what poynte that soo greate a wonderer of money should come. Howe many enlamples be there in the gētyles, hystories of them, whyche of the cōmune welth well gouerned and ministred broughte nothinge into theyr poore hauldolde; but an honest oppynion or reputacion, whyche set more by fidelite, thā money, by chastitie, than bylyse, whom neythes prosperite coulde make prouse, wylde or wanton, nepther aduersite could ouercomme and make heauy herted, which regarded honeste iespardies and daungers before volupteoulnesse and pleasures. Whiche contented onely with ꝑ tēperace of pure lyfe, desired neither honours neither ryches, of the stronge & courageous mynde of Camillus, of the straynte & indifferēt iustice of Brutus, of the chastite of Pithagoras, of the tēperaūce of Socrates, of the sound & constāt vertue of Catos a thousand most goodly beames of al sortes of vertues. whyche are redy euery where in the stories of the Lacedemonies, of ꝑ Perces, of ꝑ Athenes & of the Romains, to our great shame be redy. Holy Aurelius Augustine, as he hym selfe witnesseth in the cōmentaryes of his owne confessions, long time before he put

to whom it shal be hard to oppose to com to such honor as you seme. Socrates answered, if my cyte or shalbe lyke me, thys cōme possessions shall ryse therym whyche hathe brought me to so great honor, if they should be hurtyke me: I wyll not that they ryse be encreased and augmented at my cost.

Fabricius was a noble man of Rome, whome no man could make to possesse ryches, or receiue gyftes, or to vse craft or fraude agaynst his enemyes in tyme of mortal warre.

Camillus was so constaunt of mynde that no fortune could make hym, nor no iniuri could

make hym two kyndes theyr owne wealthe. Pure slew hys owne sonnes because they espyed agaynst the commune wealthe. Pythagoras was the auctor of chastitie.

Socrates sayde that he knewe well inough he was vnlearned, & he neuer laughed, and yet was he merry.

The auntmence of saint Augustine.

To be a very christen man is accompted euery where a very vyle thyng.

Christe on hym, despysed money, counted honours for naught, was not moued with glory, praise, or fame, and to voluptuousnes kepte the hydel so strayte, that he that a ponge man, was content with one litell wenche, to whome he kepte also promise and fayth of mariage. Suche ensamples among courtyers, amõg men of ꝑ church, I will also saye amongest religious persons, shall not a man lightly fynde. Or yf any such shalbe by and by he shalbe pointed, wunded, or mocked at, as it were an asse amonge apes, he shalbe called wt one voyce of all men a dotting foole, a grosshed hypocrite, in nothinge expert, meli cholye mad, and shall not be iudged to be a man. So we christen men honour the doctrine of Christ, so counterfayt we it, that euery where now adays nothinge is accompted more folisshe, more vyle, more worthye to be ashamed of, than to be a christen mã indede, with all hert and mynde. As though that eyther Christe in vayne had ben conuersaunt in earth, or that christendõ were some other thing now, than in tyme past, or did not indifferently appertayne to all men. I will therfore that thou frome thyse men vary with all thy mynde, and esteme the valure of euery thing by the communion or felowshyp of Christ only, who thinketh it not euery where to be an excellent thing and worthy to be numbred among ꝑ chief

of all

of all good thinges, yf a man descende of a worshipful stocke & of honourable ancestours, whyche thing they cal noblenesse? Let it not moue the one whyt, whan thou heareſt the wise men of this worlde, men of sadnesse endued with greate authorite, so earnestly disputing of the degrees of their genelogies or lynage, hauinge their forehead and vpper browes drawen together with very great grauite, as it were a matter of marueylous difficulte, yea and with great enforcement bringyng forth playn tryfles. Nor let it moue the whā thou seeſt other so highly mynded, for the noble actes of their grādfathers or great grādfathers that they thynke other in comparison of them selfe scarce to be men. But thou laughyng at the errour of these men, after ye maner of Democritus, shalte compte (as trewe it is in dede) that the onely and moſt perfyte noblenesse, is to be regenerate in Christ, and to be grafted and planted in the body of hym, to be one body and one spyryt with God. Let other men be ryches sonnes: to the, let it be the greateſt honour that can be, that thou art called, and art so in dede the sonne of God. Let them standein their owne conceytes, because they are dayly conuersaunt in great princes courtes: chose thou rather to be wyth David vyle abiecte in the house of God. Take hede what maner felowes Christe

Democrytus laughed at what so euer thinge was done in the lyfe of mortal mē, it semed to hym so folyth a thyng.

The chefeſt noblenes is to be the sonne of god.

ghoste, feble persones, fooles, vyle as fonnes thynge thys worlde. In Adam we be all borne of lowe degre: In Christe we be all one. Very nobleneſſe is too deſpyſe thys vayne nobleneſſe: very nobleneſſe is to be ſeruaunt to Christ. Thynke them to be thyne anceſtours, whole vertues yͤ bothe lowſt and colterfayteſt. Alſo harke what eyther true eſtemer of nobleneſſe ſayde in the Goſpell agaynſt the Jewes, which boſted them ſelfe to be of the generacion of Abrahã: a man verely, not excellent only, not rythe onely, not the conquerour of kynges onely, but alſo for hys diuine vertues lauded of God him ſelf, who wolde not thinke this too be a noble thynge and worthye, whereof a man mighte reioyce? Harke yet what they herde: yea are (ſayde Chriſte) of youre father the deuell, and the deedes of youre father ye do. And heare alſo Paule howe he eſtemeth gentell bloudde, accordinge to hys maiſters rule. For all they (ſayth he) whiche be of the circumciſion of Iſrael, be Iſraelites, neither all they yͤ be of the ſede of Abrahã, be the ſonnes of Abraham. Yͤ is a lowe degree and ſhamefull, to ſerue fyl thinelle, and to haue no kynred with Chriſt, whiche knowlegeth kynred with no man, but with ſuche as fulfilleth the wil of his father in heauen. He is with much ſhame a baſtarde, which hath yͤ deuel to his father, and verely whoſoeuer doth the

the

the nedes of the deuel, hath ꝑ deuell to his father, except Christ yes. But the truely can not lye. The hyghest degre that ca be, is to be the sonne ꝑ heyre of God, ꝑ brother and cohepre with Christ, what heyr badges ꝑ cognisaūces mean, ler the like. The badges of Christ be cōmun to all men, and yet moste honourable, which be the crosse, the crowne of thorne, the nayles, the spere the signes or tokens, whiche paule reioyceth to beare in hys body. Of noblenesse therfore thou seest how much otherwise I wolde haue the to iudge ꝑ thynke, than the lay people ymagyn, who calleth not hym blessed, ryche, and happy among the cōmune people, which hath heaped together at home a great deale of golde? But iudge thou him to be blessed ynough, yea that he onely is blessed, which possesseth Christ, be ry feliate, ꝑ of all thynges the best. Iudge hym happy whiche hath boughte that noble ꝑ precious margarye of pure mynde, with the losse eyther of all hys goodes, or hys body also, whyche hathe foūde the tre asoure of wysdome preyouser than all rychesse, whyche to be made ryche, hathe bought of Christ that is moste ryche, gold purified ꝑ proued with fyre, what thynges than be these whyche the cōmune people wonder at, as golde, precious stones, lyuelode? in a wronge name they be ryches, in the true name they be very thornes, whyche

The badges of true noblenes.

Ryche men be not blessed.

What is riches

thinke the sense of the wordes of God, accordyng to the parable of the Gospel. They bespeckes or sardels with whiche whosoever be lade, they neyther can folow pore Christ by the strayte way, neyther enter by the lowe dore into the kyngdom of heuen. Thynke not thy selfe better by one heyre, yf thou shouldest passe in eyche of the Midas or Crefus, but thynche thy selfe more bounde, more tangled, more laden. He hath habundantly ynough, that can manfully despise suche thynges. He is prouided for sufficiently, to whome Christ promised nothynge shoulde be lackynge. He shall not be an hungred, to whose mouthe the mylke of the worde of God semeth pleasaunt. He shall not be naked, that hathe put Christ upon hym. Thinke this onely to be a losse as ofte as any thyng of godlinesse is minished, and any thyng of vyces is encreased. Thynke it a great lucre or aduantage, whan thy mynde thrroughe encrease of vertue is waxen better. Thinke thou lackest nothing, as longe as thou possessest hym in whome are all thinges. But what is this which wretches call pleasure? surely it is nothing elsse then that it is called, what is it then? pure madnes it is, and plainly (as Grekes be wonte to saye) the laughter of Xier, swete poyson, pleasant mischiefe. True and onely pleasure, is the inwarde ioye of a pure conscience. The

Midas & Crefus were two eyche kynges.

There is no dyfference in the lost of eyther.

What in his madnes hanged by two great swine supposynge the one to haue ben Agamenon, the

moste noble and deyntiest dyssh that can be, is the study of holy scripture. The most delectable songes, be the psalmes endyted of the holy Ghost. The moste pleasaunte felowship, is the communion of all saynctes. The best deyntyes of all, is the fruicion and enioyinge of the verye truthe. Pourge nowe thy eyen, pourge thy eares, pourge thy mouth, and Christ shall beygyn to waxe swete and pleasaunte to the, who tasted once sauerly: ye if, whilest thou art, yt all incontinent tyrannous and Epicuriens, shortly, yt the vniuersite of ymaginers & deuisers of pleasures should heape together all theyr flatterynge subtilties and deynty dyshes, in comparison of him only they shall seme to prouoke the to spue. That is not by and by swete, whyche is sauery, but that whyche is sauerye to a holé man. Yf water haue the taste of wyne to hym which burneth in a hote feuer, no man will call that pleasure but a disease. Thou art deceyued yf thou beleue not, that verytes be much more pleasaunt to deuout & holy men, than be to wicked men laughinges, mockinges, gestinges or scoffinges. Yf thou also beleue not fallinge to be swetter to * one, than to * other plouers, quayls felasides, partriches, pyke, troute, porpas, or the fyrst the sturgen. And the moo erate bodies of thone appointed with erbes and frutes to be muche more delicate, than the

other wyues. his twoo mayden cunnuyes. Than wyth was the laughter ye raged agaynste theym. laughynge many mistakyn as theyr teathe, but when he was com to his wyts agayn, he killed hym self for shame, and sorow, is because of voluptuous pleasure, followeth misdeed it maye bee well called the laughter of Liar. Whilst Sybarite were people whyche lyued delicately. Epicure put felicitie in volupteuousnes. That is sweete whyche sauoureth to a whole man.

wothy and vnfaythfull feastes of the other. Yf vnlesse the true pleasure is, for the loue of Christ, not to be once moued with false appetites. Beholde now how much the worlde abuseth the names of loue and hate, when a foolishe ponge man is cleane oute of his wytte and mad for a wenches sake: that the commune people call loue, & yet is there no wurser hate in the worlde. True loue euen with his owne losse, desyreth to se vnto an other mannes profyte, wherunto loketh he, saue vnto hys owne pleasure? Therfore he loueth not her, but hym selfe: how be it forgetteth, he loueth not hymselfe. For no man can loue an other, except he loue hym selfe tyll, yea & except he loue hym self aright. So man can hate any man at all, except he fyrste hate hym selfe. Neuertheles sometyme to lyue wel, is to hate well, and to hate well, is to loue well, whosoeuer therefore for hys lyttell pleasure (as he supposeth it) layeth awayt and goeth aboute to begyle a mayde with flatterynges and gyftes, with fayre promisses, to plucke from her the best thynge she hath, that is to wyte, her perfytenesse, her chastite, her simplicite, her innocency, her good mynd, & her good name, whether semeth hys mā to hate, or to loue? Certeinlye there is no hate more cruel than is this hate, when the foule the father & mother fauour the vices of their chyldren: the commune

Tenderness towardes theyr chyldren

Fayre Helene.

mane saying is, how tenderly loue their chyldren, whiche (whyle they folow their owne affections) regarde not at all ye welth of their chyldren? what other thing wyssheth so vs our moste hatefull enemy the deuel, then that we here sinning vnpunished, should fall into eternal punishment. They call hym an easy master & a merciful prince, which at certayn greuous offences eyther wynketh or sheweth fauour, & the more vnpunished me do synne, & more boldely and at large they may synne. But what other thing threteneth God by his prophetes to them, whome he iudgeth vnworthy of his mercy? And shal I not (saith he) loke vpon youre doughters when they commit fornication, nor youre doughters in lawe, when they commit adultry? Vnto Dauid what promised he, I will (sayth he) with a rodde vysyte their iniquyties, and with whippes, their synnes, but I will not scatter my mercy from them.

Thou seest howe all thynges are renewed in Christ, and how the names of thynges are chaunged, whosoeuer loue hym selfe otherwise than wel, hateth him selfe deadly whatsoeuer is euell mercyfull toward him selfe, cruell; and moste cruell. To care well, is not to forgeue. To hurte well, is to do good. To destroye well, is to saue. Thou shalt care well for thy selfe, yf thou

shalte

thalte dispise the dispyses of the flesshe. If in good maner thou thalt wage ageynst vi-ces, thou thalt do to the mans good turn. If thou thalt kyll the synner, thou thalte saue the man. If thou thalt destroye y mā hath made, thou thalte restore that God hath made. Come of now and let vs go fur-ther, what thinke thy the errour of the peo-ple power, wickednesse, manhode, and co-wardnesse to be? Call they not him mighty, which can lightely hurte whome hym lyst? al be it, it is a very odious powr, to be able to hurt, for in that are they resem-bled to noysome wormes and Scorpions, and to the deuell hym self, that is to wite, in doyng harme. Onely God is mighty in dede, whiche neyther can hurt yf he wolde neyther yet wolde yf he coulde, for his na-ture is to do good. But this mighty felow how doth he I beseche the hurt a man? Dothe thalt take away thy money? he thall beate thy body? he thall robbe the of thy lyfe? If he do it to him that serueth God well, he hath done a good dede, in stede of an euell. But and yf he haue done it to an euell man, this hath minished the occasiō hereby, but he hath hurte hym self, for no man is hurt but of hym self. Who soeuer goth about to hurt an other, except thy name hath much more grieuously hurt hym self afore hande. Thou entreatest to take me my money or goodes? Howe hast thou

thrugh

thoughe the losse of charitie, hurt thy selfe moste greuously. Thou canst not fasten a wounde in me, but yf thou haue fyrste receyued a wounde more greuous. Thou canst not take from me the life of my body, unles thou hast slayne thine owne soule before. But Ioanne, whiche to do wrong was a man very weike and feble, to suffre wrong moste valiaunt and stoute, reioyceth he not that he coulde do all thyng in Christ? Thei call hym euery where manlye and bolde, which fyerce and of impotente mynde, for the leest displeasure that can be, rageth, fretheth, or boyleth in wrathe, and acquyteth a shrewde worde with a shrewd word, a checke with a checke, one euel eourne by another. Contrariwise, whosoeuer receyuyng wrong maketh nothing ado, but dissymuleth as no suche thynge were done hym they call a coward, a dastarde beteleste, mete for nothing. But yet what is farder of from the greatnes and valiauntnes of stomacke, than with a litell worde to be pulled alyde from the quietnes & stayednes of the mynde, and to be so vnable to set at nought an other mans falsehedes, þ thou shouldest thinke thy self to be no man, except thou diddest ouercome one shrewde tonge with an other? But how muche more manfull is it, with an excellente and large stomacke to be able to despise al maner iniuryes, and myre ouer, for an euell

dede,

A boldeman and a stronge in dede.

dede, in recompence a goode. I wolde not call hym a bolde man, whiche durste lo-pard on his ennemy, whiche scaleth castell or towne walles, whiche (hys lyfe not re-garded) putteth hym selfe in all maner iea-pardies, a thing comune almost to all war-ryours. But whosoeuer can ouercome hys owne hert, whosoeuer can wyll them good, whiche dothe hym harme, praye for them, whiche curse him, to this man is due the proper name of a bolde and strong ma, and of an excellente myndr. Let vs also discusse an other thynge, what the worlde calleth prayse, rebuke, and shame. Thou art prayed, for what cause, & of whom: if for fylthy thynges and of fylthy persons, this verely is a false prayse and a true re-buke. Thou art dispraysed, thou art mo-cked, or laughed at, for what cause, and of whome: for godlynesse & innocency, & that of suche men: this is not a rebuke, no there is no truer prayse. Be it forsothe that eue-ry the hole worlde clap, stampe, & hysse at it, yet can it not be but glorious, & of greate prayse that Christ approueth. And though all mortall men agree, consente, and alowe it, stepenge with a showte, that is a noble dede, yet can it not be but shamefull that displeaseth God. They call it wisdo eue-ry where to gette good fortune, whan it is gotten, to make it ly well, surely, and to vse it long before, for the tyme to come

True prayse.

Wysdome of the worlde.

politikly.

worldly. For so we heare them saye euery where, and in good earnest of them whiche in their time gaue substaunce somewhat habundantly, he is a thrifty man, ware and wyse, circumspecte and prouydent. Thus sayth the worlde, whyche is bothe a lyer him selfe, and also hys father. But what sayeth veritie? Foole sayeth he, I will fetche again this nyghte thy soule from the. He had filled hys barnes wyth corne, he had stuffed hys store houses with prouision of all vytayles, and hadde lyuely at home habundauntlye of money enough: he thought nothynge was to be done more. Thus had he done, not because he entended as a nedy keper to sytte aboue on his richesse heaped together, as the poetes fayne the Dragō to haue kept the golden fleece (whiche thynge men do almoste euery where) but he entēded to haue spent it youlye, & yet doth the Gospel cal this mā a foole. For what is more foolish, what is more grosse ymaginaciō, or more madnesse, than to gape at the shadowes, & lose the very thynges, a thyng which we be wont to laugh at in the famous bogge of Isope. And in the maners of ciuile men, is it not more to be laughed at, or rather to be wept at. We may be cōpted a rude & vnexpert marchaūt, that knew not this saying of Hesiodus: Gotten money at a leafe, is sōtime a great aduauntage, or whosoeuer wolde

whyle we gape at shadowes, we lose the very thynges, as the bogge of Isope, whyche whyle he gaped at the shadowe lost his bone in the water.

receyue

receyue a litell aduauntage in hande, whi
he knew great losse shoulde folowe. Howe
muche more tolysshenesse and vnaduised-
nesse is it, with so great care to make pro-
uision for this shadowysshe life, euer bourne
redy to fayle, notwithstandinge that God
wolde minister sufficientlye, wherewith it
shoulde be susterned, and for the helpe to co-
me to prouyde nothinge at all, whyche we
muste lede alway full of miserye and wret-
chednes, if prouision be not made now a-
forehande with great diligence. Beare an
other errour, they call hym perdesse polye-
tyke, and in all thynges expert, which hat
kepynge for all maner tidinges, knoweth
what is done throughoute all the worlde,
what is the chaunce of marchaundise, what
the kynge of Englande entendeth, what
new thyng is done at Rome, what is chan-
ced in Fraunce, howe the Danes and the
Scottes lyue, what maters greate prynces
haue in coũsayle. To make an ende shortly
whosoeuer can babble with all kyndes of
men of all maner busynes, hym they saye
to be wyse. But what can be farther from
thought of a wyse mã, or nere to the nature
of a foole than to searche for those thyn-
ges which be done afarre of, and pertayne
to the nothyng at all, and not so much as
ones bestowe to thynke on those thynges
whyche are done in thyne owne house and
pertayne to the owelp. Thou tellest me of

To hearken for
tydynges oute
of all countryes
is rebuked.

the

the trouble and busynes of Englande, tel-
me rather what trable maketh in thy brest
wrathe, enuy, bodely lust, ambicion, how
ugly these ben brought into subiection,
what hope is of victory, how much of this
boost is put to flyght, howe reason is ber-
ked or oppressed. In these thynges pt
thou shalt be watchyng and haue a quicke
eare and also an eye, pt thou shalt smel, pt
thou shalt be circumspecte, I wil cal ꝑ poli-
tyke and prudes: and that thing whiche ꝑ
world is wonte to call agaynst vs, I wyll
whorie agaynst him. He is not wyse at al,
whiche is not wyse for his owne profyte.
After this maner pt thou shalt examyne al
the cares of mortall men, their ioyes, ho-
pes, feares, studies, they? mynde? or iudge
mentes, thou shalt fynde all thyng full of
errour whyle they call good euel, and euell
good, whyle thei make swete soure, ꝑ sour
swete: make light darkenes, and darknes
light. And this sorte of men is the moze
parte by a great deale, whiche notwithstā
ding thou must at one tyme bothe despyse, ꝑ
thou wouldest not to be like vnto them: and
also pytie that thou mayst desyre to haue
them lyke vnto the. And (to vse the wood?
des of Saincte Augustyne) than is it mete
bothe to wepe for them, whiche are worthi
to be laughed at, ꝑ to laugh at them which
are worthy to be wept for. Be not in euell
thynges conformable to this worlde, but

be betymes in the new lyfe, that ꝑ maist
applye not thy yeares vnto the men vse
het at, but vnto the will of god, which
is good, well pleasyng and perfyte. Thou
art very apt to stomble and no doubt fal-
lest todayly from the true waye, yf thou
shalt begyn to loke about the wayes ꝑ most
parte of men do, and to herken what they
thynke of thynges. Thou whiche arte the
chylde of lyght and of light also, suffre that
the dead men bury their dead: let ꝑ blynde
capitaynes of blynde men go awaye togi-
ther into the dyche. Yf thou dare move
not the eyen of thy hert any whither, from
the fyxacyon of their ensample Christ.
Thou shalt not go out of the waye, yf thou
follow the groping of bestes. Thou shalte
not stomble in darkenesse, yf thou walke at
nedlyght: yf thys lyght thyne before the
thou shalt separate colowred good thinges
from good thinges in deed, ꝑ euell thynges
in dede from apparant euell thinges: thou
shalte abhorre and not counterfayte the
blyndenesse of the commune people ra-
gyng & chafyng them selfe after the man-
ner of the ebbyng and flowyng of the sea
at the moste vayne illusions and worldely
thinges, with sterne pure countenaunce
tions of wrathe, envye, lowre, hate, hoope,
feare, hope, sorowe, syghing more vnquietly
then any Euripus. The Wylye vampyres,
Cyrillo, Stouites de monte too defende

Euripus is a certayne place in the sea, where the se ebb and chaungeth seuen tymes in a daye, & as often a nyght, so that no shippe may saylle against the streme.

their

theis dogmates and doctrine stryue with
to the vttarest and euen the hole worlde re-
pugnynge, all men cryenge barkynge a-
gaynst them, yet holde they stiffe ye thing,
whereunto they once haue geuen sure cre-
dence. Be thou bolde likewise to fasten
surely in thy mynde ye decrees of thy secte.
Be bolde without mistrust, and with all
thou canste make, to folowe the mynde of
thyne author, departing from all contra-
rye opinions and sectes.

Cimikes be the folowers of dy-
genes the phy-
losopher, who-
the chorlishlye
checketh the
vices of men.

Here folowe thopinions mete
for a christen man.

Capitulo. xvi.

LEt this excellent learning and wa-
tores of the true christen faythe be
sure & stedfast with the, that no chri-
sten man may thinke that he is borne
for hym self, neyther ought to haue ye mind
to liue to him self: but whatsoeuer he hath
whatsoeuer he is, that all together lette
hym attribute not to hym self, but vnto God
the author therof, and of whome it came,
all his goodes let him thynke to be com-
mune to all men. The charite of a christen
man knoweth no properte: lette hym loue
good men in Christe, euell men for Chry-
stes sake, whiche so loued vs fyrste when
we were yet his ennemies, that he bestow-
ed hym self on vs altogether for our re-
demption. Let hym embrace the one be-
cause they be good, the other neuertheles

tomake them good. He maye hate no man at all, no more truly than a faythfull phisicion hateth a sycke man. Let hym be an enemy vnto vyces. The greater ꝑ disease is, the greater care will ꝓuide than he haue cherto. He is an adulter, he hathe committed sacrilege, he is a Turke. Let a christen man detye the adulterer, not the man, let hym dispyse the committer of sacrilege, not the man, let hym kyll ꝑ Turke, not the man, let hym fynde the meanes ꝑ that the euell man maye perysh the whome he made hym selfe, but so that the man be saued whome God made. Let him wil well wysh well, and do well to all men vnfaynedly. Excepte hurt them which haue deserued it: and do good to them which haue not deserued it. Let hym be glad of al mēs commodities as well as of hys owne, and also be sorye for all mens harmes none otherwise than for hys owne. For verely this is that whiche the Apostle commaundeth. To wepe with them that wepe, to ioy with them that ioye, ye let hym take an other mans harme grieuouser than his owne: and of hys brothers welth be gladder than of hys owne. It is not a christen mās part to thinke on this wyse: what haue I to do with this felowe, I know not whether he be blacke or whyte, he is vnknowē to me, he is a straunger to me, he neuer did ought for me, he hath hurte me sometime, but dyd my

We must detye & abhorre the vyces, but not the man.

me neuer good. Thynke none of theſe thin-
ges. Remembre onely for what deſeruing
what thynges Chriſt hath done to the, who
wolde haue hys kyndneſſe towarde the to
be recompenſed, not in him ſelfe, but in thi
neyghbour. Onely ſe of what thynges he
hath nede, and what thou arte able too do
for hym. Thynke this thynge onely, he is
my brother in the Lorde coheyre in Chriſt,
a membre of theſame body, redemed with
one bloude, a felow in the commune faith
called vnto the very ſame grace and felli-
cite of the ipſe to come. As the Apoſtle ſaid
one body and one ſpyrit, euen as ye be cal-
led in one hope of your calling, one Lord,
and one fayth, one baptiſme, one God and
father of all whiche is aboue all and euery
where, and in all vs. How can he be a ſtran-
ger too whome thou arte coupled with ſo
manifolde bondes of vnite? Among ꝑ gen-
tiles let thoſe circumſtaces of the Vetho
tiens be of ſome valure and weyght, ey-
ther vnto beneuolence or vnto maliuolence
he is a cyte ſyn of theſame cyrye, he is of
alliaunce, he is my coſyn, he is my familiar
frende, he is my fathers frende, he hathe
well deſerued, he is kynde, borne of an ho-
neſt ſtocke, ſyche or otherwiſe. In Chriſte
all theſe thynges eyther be nothing, or al-
ſo the mynde of Paule be all one, and the
very ſelfe ſame thing. Let this one thynge
be euer preſent before thyne eyen, and it

is ynough, he is my flesh, he is my brother in Christ, what soeuer is bestowed vpō any mēbre rebounded it not to all the body, & frō thence into the head: we all be mēbres eche one of another. Mēbres cleuing together make a body. The head of the body is Iesus Christ, the head of Christe is God. If it is done to the, it is done to euery one, it is done to Christ, it is done to God: whatsoeuer is done to any one mēbre whiche so euer it be, whether it be well done or euell. All these thinges are one God, Christ, the body & the membres. That saying hath no place conueniently amonge christen men, lyke with lyke. And ỳ sayinge vnlikenesse is the mother of hate. For vnto what purpose pertayned wordes of discrētiō where so great vnite is. It sauoureth not of christen fayth that a communy a courtyer to a towne dweller: one of the countrey too an inhabiter of the cite: a man of hyghe degree, to an other of lowe degree: an officer too hym that is officeles: the ryche too the poore: a man of honour, to a vyle person: the mighty to the weake: the Italien to the Germayne: the Frenche man to the Englishman: the English to the Scotte the Gramarien to the diuine: the Logicianer to the Gramarien: the phisicien to the man of lawe: the learned to the vnlerned: the eloquent to hym that is not facounde and lacketh vtterāunce: the lyngle to the

marryed: the ponge to the olde: the clerke to the lay man: the prieste to the mynocket the Carmelytes to the Jacobytes: & that (least I reherse all dyuersities) in a verye trifle vnlyke, is somwhat partiall & vnkynde, where is charitie whyche loueth euen hyer enemy? whā the fassyon chaungeth, whan the colour of the vesture alitel altereth, whan the gyddie of the hood and lyke fantasies of men make me hated vnto the? whye rather leaue we not these chyldysh tryfles, & accustome to haue before our eyen that which perteineth to the very thinge: whereof paule warneth vs in many places, that al we in Christ the head be membres of one body, endued with life by one spyrite (yf so be we lyue in him) for that we should neyther enuy the happyer membres, & shoulde gladly socour & ayde the weake membres: that we might perceiue & vnderstande oure selfe to haue receyued a good turne, whan we haue done anye benefyte to oure neyghbour: & that we oure selfe be hurte, whan hurte is done to oure brother, neyther should any man study priuately for hym selfe: but euery man for his owne parte should bestowe in cōmen thā thinge whyche he hathe receyued of God, that al thinges might redounde & reboūde thither agayne, from whence they sprange, that is to wete, from the head. Whyche beyng in the thinge whyche paule wryteth

Charitie is not in them whiche hate an other man because hys vesture or garmente is a lytell altered and chaunged.

Let euery man bestowe in cōmen what so euer he receyued of God.

to the Corynthes, sayeng. As the bodye is one & hath many membres, and all the membres of the bodi though they be many, yet be they but one body: euen so lykewyse is Christ. For in one spirit we be al baptised to make one body, whether we be Iewes or gentyles, whether we be bonde or free, and all we haue dronke of one Spirite (for the body sayth paule) is not one membre but many. If ỳ fote shal say, I am not the hand, I am not of the body: is he therfore not of the body? if the eare shall say, I am not the eye, I am not of ỳ body: is he therfore not of the body? if all the body should be the eye, where is than the hearyng: if all the bodye were the hearynge, where than shuld be the smelling. But now god hathe put the membres euery one of them in the body, as it pleased hym. For if al were but one mẽbre, where were ỳ body? But nowe verely beue there many membres, yet but one body. The eye can not say to the hand I haue no nede of thy helpe, or a gayn the head to the fete, ye be not to be necessary. But much rather those mẽbres of ỳ bodye which seme to be the weaker, are more necessary: & to those whiche we thynke to be the vyler mẽbres of the body, we geue more habundaunt honour. And those whych be our vnhoneste mẽbres haue more habundaunt honestye, for our honeste mẽbres haue nede of nothyng. But god hath tempred ỳ

ordred

gyues the body, geuing plenteous honour to that parte whych lacked, because there shuld be no scisme, diuisyō, debate or strife in the body, but that the membres should care one for an other indifferently. But it is ye whyche are the bodye of Chriſte, and membres one dependynge of an other. He wryteth lyke thynges to the Romaynes. For as we (sayethe he) in one bodye haue manye membres, & all membres haue not one offyce. Euen so we beynge manye are but one body in Chriſte. And euery one the membres one of an other, hauynge gyftes diuers after the grace whyche is gyuen to vs. And agayne to the Ephesiens doynge frome the (sayethe he) in charytie, let vs by all maner thynges growe in hym whyche is the head, that is to wete Chriſt, in whome the hole body compact and knyt by euery ioynte ministringe one to an other accordyng to the act and working of euery part in his measure, maketh the encreasefof the body for the edifying of hym selfe in charite. And in an other place he biddeth euery man to beare one anothers burden, because we be membres one of another. Loke the whether they pertain vnto this bodye whom thou hearest speaking euery where after this maner, it is my good, it came to me by inheritaunce, I possesse it by ryght and not by fraude, whye shall not I vse it and abuse it after myne owne mynd? whye

Euery membre ought to haue his owne office to the profite of the hole

Should I geue them of it any deale at all
whome I owe nothyng? I spyll, I waste,
I distroy, that which pearysheth is myne
owne; it maketh no matter to other. The
neyghbor complayneth, grineth for hun-
ger, and thou spewest vp pastynges. The
naked brother shyuereth for colde, & wyth
the so great plenty of raiment is corrupte
with mothes and dust lying. One nyghtes
dalynge hat he lost the a thousand pecys of
golde, whyle in the meane season some
wretched wenche (nede compellynge her)
hathe set forth her chastite to sell, & to be-
come a common harlot, and thus perisheth
the soule for whom Christ hath bestowed
his lyfe. Thou sayest agayn: what is that
to me? I entreate that which is myne after
myne owne fashion: and after al this with
this so corrupt a mynde, thinkest thou thy
self to be a christen man, which art not ones
a man betwyx? Whan thou beest in the presence of
a great multytude the good name or fame
of this or that wante to be hurt, thou holdest
thy peace, or peraduenture rejoycest gyuyng
consent with the backbyter. Thou sayste I
wolde haue reproued him if those thynges
whiche were spoken had pertained to me,
but I haue nothing a do with him whych
was there slaundred. Than to conclude,
thou haste nothinge a do with the handes
if thou haue nothinge a do with the mem-
bre, neither haste thou ought a do with the

head

ped, vereip it the body nothyng apertaine
to the. A man (say they now a dayes) wyth
violence may defend & put a backe violēce
what the emperours lawes permit I passe
not theron. Thus I metaphe howe these
wyces come into the maners of Chrysten
men, I haue hurt hym, but I was prouo-
ked, I had leuer hurt than be hurte. Be it,
mans lawes may not punishe that whych
they haue permytted. But what wyll the
Emperoure Christe do, if thou begile hys
law which is written in Matthue? I com-
maunde you (sayth Christ there) not once
to withstand harme: but if a man shall gene
the a blow on the right cheke, offer to hym
also the other. And who so euer wyl stryue
wyth the in the lawe, and take frō the thy
cote, yelde vp to hym also thy cloke or mā-
tell. And who so euer shall compell the to
go wyth hym one myle, go with hym two
no other. Loue your enemyes, & do good
to them which hate you, and pray for them
which persecute you and pyke maters a-
gaynst you, that ye maye be the sonnes of
your father which is in heuē, which ma-
keth his sonne to ryse vpon good & euel, and
sendeth rayn vpon iust & vniust. Thou an-
swerest, he spake not this to me, he spake
it to his apostles, he spake it to perfit per-
sons. Wer dest thou not how he sayd, that
ye may be the sonnes of your father if thou
art not to be the sonne of god, that lawe
pertay-

Desire not ven
gaunce.

Christ to speke to all Christen men.

pertayneth not to the. Neuertheleſſe he is not good verely that wolde not be perfyte. Lacke alſo an other thyng: if thou deſyre no reward, the commaundement belongeth not to the: for it foloweth. If ye loue them whiche loue you, what rewarde ſhall ye haue: as who ſhuld ſay none: for ſurely to doe thys thynge is not vertue: but not to do it, is myſchefe. Where is dette of nepther ſyde where is iuſte recompence made of bodthe ſydes. Beſyde thou yanie the great counſaillour & interpretour of Chriſtes lawe. Bleſſe (ſaythe he) them that perſecute you, bleſſe them, and curſe them in no wiſe, rendringe to no man yuell for yuell. If it maye be as muche as in you is, haunge reaſt and peace with all men, not defendyng yourſelfe my beſt beloued brethrene, but gyue place and withſtande ye not wrathe: for it is wrytten. Vengeaunce ſhall be myne ſayethe our Lorde. But if thine ennemye ſhall bee hungrye, geue him meate: if he be a thurſte, geue him drynke: for yf thou doeſt, thou ſhalt heape coles of fire vpon his head. Be not ouercome of euell, but ouercome euell in goodneſſe. What ſhall than folowe ſayeſt thou, if I ſhall with my ſoftneſſe nouriſh vp the knappiſhnes of malpers rewarde audacitie of an other man, and in ſuffring an olde iniurye prouoke a newe? If thou can

an without thyne owne euell eyther ad-
ded or put by euyll, no man forbydeth
the to doit: but if not, looke thou saye not
it is better to doe than to suffre. Amende
thyne enemye if thou can, eyther iudginge
hym wyth benefytes, or ouercomyng hym
wyth mekenesse. If that healpe not, it is
better that the one perysshe than bothe: it
is better that thou wast ryche wyth the
lucre and aduauntage of pacience, this that
whyle eyther to other rendreth euil, bothe
be made euill. Let this therefore be a decre
among Christen men, to compare with all
men in loue, in mekenesse, and in benefy-
tes, or doyng good: but in stryuyng, hate,
or backbytyng, in rebukes and iniurye, to
gyue place euen to them that be of lowest
degre, and that wyth good wyll. But he is
unworthy to whome a good turne shuld
be done, or an euil forgeuen, yet is it mete
for the to do it, and Christe is worthye for
whose sake it is doone. I wyll neyther
(say they) hurte any manne neither suffre
my selfe to be harte: yet whan thou arte
hurt, let thou forgeue the trespace with all
thy hearte, prouidinge alwaies that no-
thinge be whiche anie man should remitte
or forgeue vnto the. Be as ware and di-
ligente in auoidinge that none offence or
trespasse procede frō the, as thou art rafte
and ready to remitte an other mans. The
greater man thou arte, so muche the more
submit

To ſuffer Chriſten
mē it is better
to ſuffer than
to do.

The decree of
Chriſten men.

Offences muſt
be forgeuen.

A gentylman.

A ryng man.

A ryche man.

Pouerte is not
annoyned to
monkes only.

submytte thy selfe; that thou in charite
applye thy self to al men. If thou come of
a noble stocke, maners worthy of Christ
shal not dishonour, but honour the noble-
nesse of thy byrth. If thou be cõnyng and
well learned, so much the more soberly suf-
fer & amend the ignorãce of the vnlearned.
The more is committed & lente to the; the
more art thou bound to thy brother. Thou
art ryche, remembre thou art the dispenser;
not the Lord: take hede circũspectly how
thou entreatest the commune good. Beleu-
est thou the propriete was prohibyt and
voluntary pouerte enioyned to monckes
only? Thou art disceyued, bothe pertain
to all christen men. The lawe punysheth
that if thou take away any thynge of an o-
thermans: it punysheth not if thou with-
drawe thyne owne frõ thy needy brother.
But Christe will punyshe bothe. If thou
be an officer, let not the honour make the
more perfe; but let the charge make the
more dylygent and fuller of care. If beare
(sayst thou) no office of the churche, I am
not a shepherd or a bysshop. Let vs graũt
that, but also thou art not a christen man:
loke thou of whense thou arte, if thou be
not of the churche. So great ipe Clippeis
cõmen into contempt to the worlde, that
they thynke it a goodly & excellent thyng
to haue nothynge to do with hym: & that
so much the more euery man shuld be dys-

ppyed

pyfed the moſte coupled he were to hym.
Dereſt thou not baptyſe of the lay perſons
in theyr fury the names of a clearke, of a
prieſt, of a monke, to be cald in our tethes
in ſteede of a ſharpe and cruell rebuke, ſay-
ing thou clearke, thou prieſt, thou monke
that thou art: ¶ that is done vttetlye wyth
ſome other mynde, wyth none ether woyde
than if they ſhould call in our tethes ineeſt
or ſacryplege. ¶ I merueyle wherfore they
alſo call not in our tethes baptyſme, why
alſo they obiecte not agaynſt vs wyth the
ſtrayns the name of Chriſt as an obpro-
brious thyng. If they ſayd an euel clerke,
an vnworthye prieſt, or an vnreuerent
monke, in that they myght be ſuffred as me
which vſe the maniere of the perſones,
and not deſpyſe the profeſſyon of vertue.
But whoſo euer lamenteth to theis woyde
and praiſe the deflouring of virgins, and
taketh a wage in warre, money ether won
of loſt at dice, or other chaunce, ¶ haue no
thinge to lay againſte an other man more
ſpytefull or obprobrious, or more to be a-
ſhamed of, than the names of a monke or
a prieſt. Certaynly it is eaſy to coniecture
what theſe, in name only ſhyftes meme
more of Chriſte. ¶ there is not one lyke of
the biſhops, and an other of the temporal
offices: but both be vnder one, and in the
ſame, bothe muſt geue accomptes. ¶ Let vs
loke any other where, ſaue vnto hym only

either

ayther when thou receyuest the offyce, or when thou myssuest it. It maketh no matter though the worlde call the not a symoniake, he surely will punysshe the as a symoniake. If thou labour & make meanes to obtayne a comune office, not to profite in comune, but to prouide for thyne owne welthe pryuatly, and to auenge thy selfe of them, to whome thou owest a grudge, thy office is bribery or robbery afore God. Thou huntest after theues, not that he should restore his owne that is robbed, but lest it should not be with the whiche is with the theues. Now muste difference I praye the, is there betwene the theues & the, except peraduenture that they be the robbers of marchantes, & thou the robber of robbours. In conclusion, except thou lease thyne office with thys vpnde, that thou be redy, that with the losse, I will not forge of thy goodes, but of thy lyfe, to defende that whiche is right, Iustice will not fauour thy administration. I wyll adde also an other thynge of the vpnde, iudgement of plato. No man is worthy of an office, whiche is gladde in an office. If thou be a pynne, beware lest these perillous wretches, the dartes of flatterers enchaunt or bewytche the. Thou arte a lorde, ouer the lawes thou arte free, what soeuer thou doest is honeste, for thers lawfull whatsoeuer thou lust. Whyle thinges

pertayne

§ Symoniake.

A pretty note for thy prestes & other officers.

Yet is worthy to be an officer whyche is in office against his will.

pertayne not to the, whiche are preached openly as parables to the commune people, yea but thinke thou rather whiche is true, that there is one maister ouer all me, and he is Christ Iesus, to whome thou oughtest to be as lyke as is possible, to whome § oughtest to conforme thy liefe in all thinges, as vnto him certainely whose authorite of rewarde thou beareste. Also man ought to folowe hys doctrine more sharply that thou of whome he will aske accomptes more sharply than of other. Thynke not forthwith that to be ryghte which thou wilt, but rather wait thou whiche is ryghte, whatsoeuer may be ryghte to any man in § worlde. If thou thinke not that an honest thynge to the, but in no wyse permitte to thy selfe any thynge, which is sayd to be forgeuen § pardoned amonge the common sort. That which in other men is but a small trespas, thynke thy selfe to be a great outrageous offence. Let not thy richesse greater than the richesse of the commune people, bycause of the honour, reuerence & dignitie ioyned vnto the: but let thy maners obey the maners of the communalte people, lest they detest them. Suffer not the common people to wonder at those thinges in the, wherewith are prouoked § inuyted the very same mischeuous dedes, which thou punishest dayly. Take away this countenaunce and prayse of richesse, and

Christ is Lorde bothe of layemē and also of preestes.

Wesize but thys wyth ryghte.

The honesty of good maners.

to these be theues, where be sycophantes of
ryches & mucke welthy, where be cōmitters of
sacrilege, where be errie theues and rob-
bers of other stoles away wrōgfully or vio-
lently vsurped, & where be rauishers of wo-
men, where be aduoutrers? And soone as thou
wilt appeare somewhat scrupulous after thy
degree and byd them absteine, or them
ouer whome thou beareste office, gowne or
authoritie, open not thy riches & treasure
vnto the eyen of foule persones, whan thou
wilte seme somwhat welthy, shewe not in
bost the vicious example of expence, and
voluptuousnes, & yet of all let them ne-
uer perceyue despite suche thinges, let them
learne to honour vertue, to vse measure
in apparel, to refrayne inordinate lustes, to geue
honour to sobre lowlynesse of maners &
lyuynge of those thinges here seene in thy
maners and conuersacion, whiche thou
authorite punyshest in the manners & con-
uersacion of the people, whom shalt haue
all the euell dedes in the best wyse, if men
shall not se richesse and voluptuousnes, to
haue a grounde of euel dedes to be magni-
fied in the. Thou shalt not despise or com-
playne of thyselfe any more, for of the
lyght sort of the lowest degree, for vnmeuyng
indifferēt is the place where with no parte
were tempted. Let not the nayles of ambi-
cion, neither fiercenes, neither weapons,
nor men of the garde defende the from the

tempte

tempte, but pureneſſe of liuinge, grauitie, manners vncorrupte, ſounde from all mannes vices of the cõmune people. Nothing forbiddeth (in beeringe rule) too kepe the chiefe roume, and yet in charite to diſcerne no rowme. Thinke beeringe of rowme or rule to bee this, not to excell and go before other men in habundaunce of richeſſe, but to profite all men as muche as is poſſible. Tourne not to thine owne profit thinges whiche are commune, but beſtowe thoſe thinges whiche be thine owne, and thine owne ſelfe altogether vpon the commune wealth. The cõmune people oweth bery many thinges to the, but thou owest all thinges to them. Thoughe thine eares be ſaluted to ſuche names of ambicion, as myghtie, moſte chriſtened, holineſſe, and maieſty, yet let thy mynde not be aknowen of them, but referre all theſe thinges vnto Chriſte, to whome onely they agree. Let the crymne of treaſon againſte thine owne perſon (which other with great worde make an happeneus offence) be counted of the a verye trifle. He violateth the maieſtie of a prince, yea dede, which in the prices name bothe any thinge cruelly, violently, or otherwiſe contrary to right. Let no man vſurp more the leſſe than that which perteineth to a priuate. Remẽbre thou art a cõmune perſon, that thou oughteſt not to thinke but of that which is cõmune. If

The rule of reuen pryuces.

The maieſtye of pryuces.

thou haue anye courage with the ꝓwes-
nesse of wytte, consider throughe feare not
how great a man thou art, but how greate
a charge thou beareſt on thy backe: & the
more interpartye thou arte, ſo muche the
leſſe lauour thy ſelf, fetching enſample of
ministring thyne offices, not of thy ꝓdece-
ſſours, or els of flatterers, but of Chriſt:
for what is more vnreaſonable, than that
a chriſten ꝓnce ſhould ſee before him for
an enſample. Hanibal, great Alexander,
Ceſar, or Pompey, in ꝑ whyche fawne per-
ſonnes whan they can not attayne ſome cer-
tayne vertues, he ſhall counterfayte the ſe
thinges moſt cheſely, whyche onely were
to be refuſed and auoided. Let it not ſuffy
with all be take for an enſample pe Ceſar
had none any thinge lauded in hiſtoryes,
but if he haue done any thinge whiche ma-
reth not from the doctrine of our Lorde
Jeſu Chriſt, or els be ſuche, ꝓthough it be
not worthy ſo be counterfaited, yet may it
be applyed to ꝑ ſtudy or exercyſe of vertue.
Let not an yole emmyte be of ſo great pa-
ture to the, that thou wolden wythdrawe
once bowe from the rightye parte of ver-
tue rather than thou ſhouldeſt put of Chriſte.
Doubte not Chriſte hathe to make the a-
mendes for they ꝓe refuſed, a ferre better
thinge than the emmyte. Nothyng is ſo
comly, ſo excellet, ſo glorious vnto kinges
as to drawe as nygye as is poſſible vnto

The manner & lyfe of hercules muſt be ſet of Chriſte.

What is comly for ꝓynces.

the

the humilitye of the hyghest kynge Jesus, whiche as he was the greatest, soo was he also the best. But that he was the greatest that dissimuled he, and hyd secrete here in earth: that he was the best, that had he leuer we shuld perceiue and fele, because he had leuer we should counterfaite that. He dyd not hys kyngdom to be of this worlde, whan he was lorde of heauen & earth also. But the princes of the gentyles vse dominion vpon them. A christen man exercyseth no power ouer hys, but charitie, & he whiche is the chefest, thinketh hym selfe to be minister vnto all men, not maister or lorde, wherefore I meruayle the more a great deale, howe these ambicious names of power and dominion were brought in, euen vnto the very popes and bisshops, & that oure diuines be not ashamed no lesse vndiscretly then ambicyously to be called euery where oure maisters, whan Christe forbade his disciples, that they should not suffre to be called either lordes or maisters for we must remembre that one is in heauen both the lorde & maister Christe Jesus, whiche is also head vnto vs all. Apostle, shepeherde, Bisshop, be names of office, of seruice, not of dominion and rule. Pope, Abbot, be names of loue, not of power. But why entre I into that greate sea of ambicyous errours? vnto whatsoeuer kynde of men he that turne him selfe, a very spitall

Christe is the greatest, he is also the best.

The clergy is touched of ambicion & vayne titles of names.

The names of offyces.

wisdom shal se many thinges whiche he maye laugh at, & into which he ought to weepe at, he shall se very many opinions to serue curyosyte & varying from the doctrine of Christ bothe farre & wyde. Of the whiche a great parte springeth chefely hereof, that men haue brought ruen into christendom a certayne worlde, and that whiche is reuolte off the worlde amonge the olde deuines, men of small learning now adayes referre to them whyche be not monkes. The worlde in the gospel with the Apostles, with Saincte Augustine, Ambrose, and Hieromie, he calleth infideles, strangers from the fayth, the enemies of the crosse of Christ. Blasphemers of God, they that are such care for no pow and for the time to come, for whosoeuer mistrusteth Christe, neyther beleue on him, they be they which fight and striue for richesse, for rule, for worldly pleasure, as men whiche blynded with delusions of sensible thinges, set their myndes & hole affections vppon apparent good thinges, in stede of very good thinges. This worlde hath not knowen Christ the very and true light. This worlde is altogether set on misrule, loueth hym selfe, is prout to him selfe, studieth for him self and for his own pleasure, and all for lacke he hath not put vpon him Christe, whiche is very and true charite. Frō this worlde separated Christe not his Apostles onely, but all men, whose

soeuer and as many as he iudged worthye of hym. After what maner thā I saye? Are we, do we wyngle with christen bom that we olde euery where in holy scripture condempned: and with ther vayne name of the worlde, fauoure, flatter, and mayntaine ours owne vyces? Many doctours and teachers augmente thys pestylence, whych corrupting the worde of God (as paule sayeth) wreste and falsifiest his holy scripture accordinge to the maners of euery time, whan it were more conuenient that the maners shoulde be adiested & amended by the rule of his scripture. And no mischeuouser kynde of flatteringe herely is there, than whan with the wordes of the Gospel and of the prophetes we flatter the diseases of the mynde, and cure them not. A prince heareth all powers of God: forthwith (as the prouerbe saith) hys sonne be riseth, why hath the scripture made the hygh of swellynge in mynde, rather than circumspecte and careful? Thinkest thou that God hath committed too the scripture to be gouerned, and thinkest thou not that the same will requyre of thee a strayte reckeninge of the ordringe therof? The couetous man heareth it to be forbidden vnto christen men too haue twoo coates at ones. The diuine interpretyth the seconde cote to be whatsoeuer should be superfluous & more than ynough for the necessitie

All powers of God.

Thou shalte not haue twoo coates.

of nature, & should apertayne to the diffe-
rence of vertuous life: that is here well (sayth he
this good felowe) to) I pet lacke many ma-
ny thynges, as the naturall wyt & mem, and
golde from chartipe bracede there to be the
ryche of charitie, that them shal bee seene
of fet more of thyne owne money, than of
an other mans, of thine owne life, than of
an other mans, of thyne owne fame, than
of an other mans. I wyl therfore sayth he
geue nothing, leste peraduenture I shulde
lacke my selfe. I wyl not defende an other
mans good fame or good name, least mine
owne be spotted therby. I wil forsake my
brother in ieopardy, least I my selfe shold
fal in perpi also. He spake shortly. I wyll
kepe all together to my selfe, that no incō-
modite come to me for my other mennes
cause. We haue also learned, of holy men
some done any thyng not to be contertay-
ted & followed, to take one eye of theym &
drawe it into the ensample of ipuyage.
Aduiterers & murderers flatteren & disem-
bren selues with the example of Dauyd.
Suche as gape thy after worldlye spedde,
lay against vs for their excuse the Abra-
ham. Usurers which count it but a sporte
& pastime euery where to corrupte and de-
file virgyns, nonnes and relygyous, to take
theyr vyce, the queenes & cōcubines of Sa-
lomon. They whose belly is their God,
layeth for their excuse the dronkennes of

Noe

In newe order of charytye.

that Churches which haue polluted their vnitie
with fornications, doeth not cease their fruitfulnes
with the fruite of Faith, which hope vnto
the eternal kingdome. Why then are we
cut from Christ, to these men may not be
holde to be, whether it ought not to be counted
for a plaine, so not so much as
in the prophecie of Hystes Apostles wri-
ting, if any strong Samson or any mighty
doctrine of Christe. But if it deliuer vnto
greatly to counterfeyt holy Churche? If we
not gape after them, so that they counter-
feit them hole and altogether. Thou hast
followed Dauid in adulterye, imitate him
folowe him in repentaunce. Thou hast
counterfeyted Mary Magdalene at the
ver, counterfeyte her also louynge muche
counterfeyte her weepinge, counterfeyte
her enbrasinge her feete downe at the tree of
Jesus. Thou hast persecuted the church of
God, as Paule dyd, thou haste forthwyth
thy selfe as Peter dyd: Be likewyse there
thou stretche forth thy necke for the faith
and religion of Christe, after the example
of Paule, and that thou feare not the
crosse no more than Peter. For this cause
God suffereth euen greate and right excel-
lent women also to fall in to certayne er-
rors, that we when we haue fallen, should
not despayre: but with this condition, yf
that we, as we haue bene their felowes in
sinning and dooing amysse, euen so will he

Abettours good thinges to expl.

theyr Companyons and partenars in the mayntenynge of ourfyances and wyckednes. Now herke greatly prayse and magnifye that same thynge whyche was not to be counterfayted and folowed, and certayne thynges whyche were well done of them, we do hepsame and corrupt, after the maner of Cyders suche thynge unto the peple ought not anye be therat, or els commynge unto the holsome vse also in to poysone them selues. What dothe Abrahams ensample belonge to the, whyche makest of thy money? by god? Bycause he was enryched with the encreasinge cattell (God multyplyed his substaunce and goodes prosperously to multyplye) and that in the olde lawe, whych was but carnal: shal it therefore be lefull to the whyche are a Christen man, by ryght or wronge, by hooke or crooke, from whence so ever it bee, to heape together the ryches of Cresus? whyche thou mayst lyue either cuilfyld and lewdly maste, or elles (whyche is a greater deale worse) hyde and burye moste couetously, depe in the grounde. How lytel Abraham dyd set his mynde vppon his goodes ryches, whyche came to him by boundantly by theyr owne accorde, euen thus thynge may be an euydent token and proufe, that wyt hout delay at the voice of commaundyng him, he broughte forth his onlye sonne to be slayne. How wonderfye thynckest thou

despysed

Kepp to de-
teine thy bro-
ther fag mony.

tuous

The mydeed many of sinnes after he were we pole sure more o. hopes, and that many wayes.

many apostate saints. ¶ Deeply affected making excellent and noble examples of worthy and good liuinge thereof, fell sinces into dishonesty, by occasyon and opportunitie offered him and shall it bee lawefull therefore to the stronge stumpe at the pherecyde to roll, wallow and tumble from bough to bough in other mennes bedes all the tyme longer? yea as often for feare of wrathe a repentaunce maydes thou c, for whose sake afterwarde he dyd wyth good wyll: Shall it be lawfull thou cheefe thou to the to forbeare thy self for sleepe wyfes gaue ye synned not purposelye and for the nonce, but fell through ignorannce: when he was warned and taughte, hee repented forthwyth, and came into the right waye. Thou pothe ware and wyfe, and kepyst what thou doest, wittingly and willingly continuest from youthe to age in vyces and synnes, and yet by the exaumple of paule stoppest thou thyne owne heade. Matthew beyng commaunded but wyth one worde, without any tarying, at once vtterly forsoke all his office of receiuinge custome or tollage: but arte thou so fyxed and marred to thy money, that neyther so many exaumples of holy men, neyther the Gospelles so often heade, nor so many preachynges can denoue so plucke the from it. The Apostles ca saye vnto the, Saynct Augustyne (as it is redde) had

two

Mayst thou
thin is ofttimes
be had thy owne
at ones.

It will may not
lawfully carry
other against
ryghtes of o-
thers.

We muste stylle be clymmyng, yea though we dispayre to attayne to the top

Where the wicked of all the world
as they ought be restrayned naturall pu-
nyshment dayly for their sinnes, & kepe our
selfe (as muche as may be) holy & soude to
the obedience of God. For as that body
is miserable healthy, whiche (though it be
wounded) is free yet & out of the daunger of
nexte sinne punished: euen so is that myn-
de moste vncurable of ye benefite of God, whi-
che is not yet stiquinate or berpled with
Gremetis offices, though she lacke yet true
ye precepte vertue. If we be to wepte to fo-
lowe the Apostles, to folowe the martyrs,
to folowe the virgins, at the leest waye let
vs not see muste that the Ethnykes of Ge-
then nowe shoulde serue God vnto vnsene vs
wythe plagne of ignes. Of the whiche ve-
ry many, when they neyther knewe God,
whome they shoulde drede; neyther beleu-
ued any God, whom they shoulde feare: yet
Determined they, that is moste ought by all
Actes to auoyde and eschewe ye thinge se
for other things it selfe. In so muche, that
many of them chose rather to suffre ye losse
of name, myte of goodes, in conclusion too
suffre ye extreme, then to depart from ho
nestye. Yet I speake it not to suche a manner
of men, that for euery light cause or incom-
modite is ready to runne, as ought to be
[illegible] ye moste parte of them
[illegible] vnto his benefactor
[illegible] but to the ende,

ye no

Ethnykes did not commende but ye sinnes be-cause they did not inferre ye ye thinge selfe.

pf no hope of immortalite or feare of eter-
nall payne call vs backe, or els pt the ve-
ry naturall filthinesse of synne withdraw
vs not, whiche coulde withdraw the mynd
des of the very gentiles, at the leestwaye
set a thousande incommodities which accō-
pany the synner in this life, put a christen
man in feare, as infamy, losse or waste of
goodes, powerty, the contempte and hate of
good men, grefe of mynde, inquietnesse &
tourment of conscience moste miserable of
all, whiche though many feale not nowe
presently, eyther because they be blynded
with dulnes of youth, or made dronke with
the voluptuousnes & pleasure of sinne, yet
shall they feele it here afterward playnlye
(as it ever happeneth) so muche the more vn-
happely shall they feele it, wherfore yonge
men moste specially muste be warned ser-
nestly, that they make not rather beleue so
many authors, that this is the best nature
proper to synne in deede, than with myse-
rable shamefull experience lerne it in the
selfe. And that they wold not commende
nor set by letters byde, before they knew ful-
ly what lyfe ment. pf Christ be to byde,
so welcome thou art to me, as the leestway
for thyne owne sake to withdrawe thy self from
spitefull lustes. And though it be very pe-
rilous to tary any whyle in this state, as
betwene eyther wodes (as it is in ꝑ prouerbe)
neuertheles vnto them whiche can not

Joander in the
mynde the in-
modities of
synne,

asyde all thynge vnto the purpose, perfit, & excellent vertue, it shall not be a litel profitable to be in the couple of mydle vertues, rather than to runne to vnadvisedly to all kynde of vices & vnciuilitees. Here is not the resting place & quiet hauen of felicite, but from hence is a shorter iourney & an easyer wayze vnto it. In the meane season for all that, we must pray God that he will vouchesafe to pluche vs vp to better thinges.

The.viii. rule. Capitulo. viii.

If the storme of temptacio shall ryse against the somwhat thicker & more dredfully, begin not forthwithal to be discontent with thy self, as though he for whose cause God ordeyned not for the; or take good wyll vnto him; or that thou shuldest be but an easye chastisement; or els the lesse profite: but geue thy self thankes to God, because he ministreth occasion vnto thy self to be the better to vanquish & ouercome the beaste & flesh & worlde in most singular deuises. For nothing is more singular vnto them & greuous then to see the stedfastnes of the mynde & stoutenes therin to his assured foode; for they be great stormes, wherin he be reiected from the mercy of God who sayth petra autem erat christus. Let neyther the presumptuous Apostle Peter, which seemed to be ouerthrowen & reiected for his ouermuch confidence in himself, nor the vnperfit Thomas be discouraged, but rather the more earnestly to seke the mercy of God, remembryng Jeremy, Benedict, Fraunces, & with them innumerable

Heare that is in cruell or mo ogli vertues.

Temptatiō is a sygne that God loueth vs

mble other holy fathers vexed & troubled of very great vices, yf that which thou suffrest be comen to so great men, bee comen too so many men, as well as too thee: what cause is there wherefore thou shouldest be smytte out of countenaunce, shouldest be abashed or fall into despayre: enforce rather and striue that thou mayst ouercome as they did, God shall not forsake the, but with temptacio̅ shall cause encrease, that thou mayst be able to endure.

¶ The.ix. rule. Capitulo. xviii.

The mulle ewes kepe watche.

A Sexpert captayns are wõt to cause whan all thinges are quiet at reste & at peace, that the watche neuertheless be dewly kept: likewise se thou that ỹ haue alway thy mynd watchinge & circũspecte against the sodeyn assaute off thine ennemy (for he euer cõpasseth round about, seking whome he might deuour) ỹ thou mayst be the more redy, as sone as he assauteth thee, to put him backe mãfully, to confoũde him, & forthwith to trede vnder fote the head of the pestiferous & poysoned serpent. For he is neuer ouercome, eyther more easely, or more surely & perfitly, than by that meanes. Therefore it is a verie wise poynt, to dash the tyrony chyldren of Babylon (as soone as they be borne) against the stone, which is Christe, or they growe stronge and great.

Let temptacyõs be dashed downe at the begynnynge whyle it is tender.

The chyldren of Babylo signifyeth subgestion or temptacyõ, or the first inordinate lyst.

¶ The.x. rule. Capitulo. xix.

Remedies a-gaynste tẏptacion.

But the tempter is put backe moste of all by this meanes, yf thou shalt eyther vehementlẏ hate, abhorre & detest, yn a maner spit at him streightway, whan soeuer he entyceth & moueth the with anẏ temptacion: or els yf thou praye feruentlẏ, or get thẏ self to some holẏ occupacion, settyng thine hole mynde therunto or yf thou make answere to the tempter with wordes set out of holi scripture, as I haue warned the before. In which thing verelẏ it shall not profite meanlẏ agaynst al kind of temptacion, to haue some certayn sentences prepared & readẏ, specialli those with which thou hast felte thẏ mynd to be moued and stered vehementlẏ.

The .xi. rule. Capitulo xx.

The right happẏe persons feareless not shoulde dread anẏ thyng.

The deuell of middaye is fyrde.

Remẽbre thou arte able to do all thynges in Christe.

Two daungers chiefly folowe good men, one leeste in temptacion they geue vp their hold. An other lest after the victorẏ, in theyr consolacion and spyritual ioie, they waxe wanton, and stande in their owne conceyt, or els please themselfe. Therefore that thou maẏst be sure, not onelẏ from the nyghte feare, but also from the deuell of middaye: loke whan thyne enemẏ fleeth the vnto slidẏ thynges, that thou beholde not thine owne feblenes or wekenes, but remembre onelẏ that thou canste do all thynges in Christe, whiche sayde not to his Apostles onelye, but to the also and to all his membres, eue

the

the very lowest. Have confidence, for I haue ouercomme the world. Agayn whan soeuer, eyther after thine enemy is ouercõme, or in doynge some holy worke, thou shalt feele thy mynde inwardly to be cõforted with certayn preuy delectacions: than beware diligently ꝑ thou ascribe nothyng therof vnto thine own merites, but thãke onely the free beneficence of God for al together, & holde doune stretayne thy selfe with the wordes of Paule, sayinge: what hast thou, that thou hast not receyued? yf thou haue receyued it, why reioycest thou as though thou haddest not receyued it? And so against this double mischiefe, shall there be a double remedy, if thou in the cõflict mistrustinge thine owne strength, doest fle for socour vnto thy head Christ, puttyng the hole trust of conquering in the benyuolence of him onely. And if also in the spyrituall comforte and consolacion thou immediatly geue thãkes to him for his benefite, humbly knowinge and confessinge thyne vnworthinesse.

¶ The.xii. rule. Capitulo. xxi.

When thou fightest with thine enemies, thinke it not ynoughe for the to auoyde his stroke, or put it backe except thou also take ꝑ weapon frõ him manfully, & laye therewith agayne at the owner, killinge him with his owne swerde. That shall come to passe on thys

wyse; if what thou art prouoked vnto euell thou do not onely absteyne frō synne: but therof doest take vnto the an occasion of better. And as poetes elegātly fayne that Hercules did growe & was also hardened in courage through the daūgers that Juno put vnto hym of displeasure: thou likewise geue also attendaūce, that by the mitigatiōs of thine ennemy, not onely thou be not the worse, but rather be made much better. Thou art stered vnto bodely luste, know thei weyknes, & also lay apart somwhat the more of lawful pleasures, & adde some encrease vnto chaste & holy occupatiōs. Thou art pricked vnto couetousnes & niggyssh kepyng encrease almes dedes. Thou art moued vnto vain glory: so much the more humble thy selfe in all thinges. And thus shall it be brought aboute, that euery temptacion maye be a certayn renewing of thy holy purpose, & an encrease of pitie & vertuous liuinge. And verely other meanes is there none at all of so great vertue and strength be to vayngquysshe and ouerthrowe oute ennempe: for he shalbe afrayde to prouoke the a freshe; leaste he whiche reioyceth too be the beggynner and chiefe captayn of wickednesse, should minister an occasiō of pitie, vertue and godlinesse.

Of temptacion hathe euer an occasiō of vertue

Let tēptatiōs be euer the renewyng of thy holy purpose.

¶ The .xii. rule. Capitulo .xxii.

But alway take hede that thou fyghte with this myghtie hope, as thoughe that shoulde be the laste fyghte that euer thou shalt haue, if thou get the ouer hande. For it may be that the benignite of God will geue the graunt this reward vnto thy vertue & noble acte: that thine enemye once ouercomme to his shame, shall neuer afterward come vpon the agayn. Thinges whiche we rede to haue happened vnto perfite holy men. Neither beleueth Origene agaynst reason, that when chylde man is ouercomme: that is the power of theyr enemyes minished; whyles the aduersarye once put backe manfully, is neuer suffred to returne agayn to make a freshe batail. Be bolde therfore in the cõflict to hope for perpetual peace. But agai after thou hast ouercomme, so behaue thy self, as thoughe thou shouldest go agayn to fyght streyghte waye, for after one temptacion, we muste loke euer for an other: we maye neuer departe frõ our harneys & weapõs: we maye neuer forsake our stãding: we may neuer leaue of watche, as longe as we warre in the garryson of this body. Euery mã muste haue alway that saying of the Prophet in hys herte, I will kepe my standinge.

After one temptacion we muste loke for an other.

¶ The .xiiii. rule. Capitulo. xxiiii.

We muste take herye good hede that we despise not any vyce as lyghte. For no enemy ouercommeth otherwise

Some men fa
uor they? owne
vyces.

wyll, than he which is not set of. In which
thyng I perceyue not a fewe me to be great-
ly deceiued: for they deceaue theselfe, while
that fauour the selfe one or two vices, whi
che euery man after his own appetite thin-
keth to be venial, or at other greuously ab-
horreth. A greate part of them whyche the
common people calleth pertit & uncorrupt,
giue ouer themselfe to theft, extorcion, murder, adul
tery, incest: but single fornication & mode-
rate vse of volupteous pleasures as a small
matter they refuse not al. Some one wyll
hange vnto all other thynges uncorrupte
parcelly: is somewhat a good drynker, is in
spot and expences somwhat wasteful. An
other is somwhat liberal of his tonge. An
other is combred with wantte, vaingiory &
boastynge. Of the latter what vice shall we
lacke, yf euery man after this maner shall
fauour his owne vyce? It is an euident to
be, that those men whyche fauour any vice
at all, shuld not truly possesse & other ver-
tues: but rather some ymages of vertues,
whyche eyther nature or bryngyng vp, fi-
nally very custo hath grafted in & myndes
of the very gentyles. But he & with entyre
hatred abhorreth any one vice, must nedes
abhorre all. For he whose minde true cha-
rite hath once possessed, hateth indifferit
lyth the hole host of euyll thinges, & flatereth
not him selfe so much as in venial synnes,
leaste he might fall a lytell & a lytell fro the

The Image
of vertue.

smallest

mallest to the greatest. And whyle he is negligent in fyghtthynges myghte falleth the shefest thyng of al. And thoughthou as yet canst not plucke vp by the rotes the hole generacio of vices: neuertheles some what of our euyl propertes must be plucked away day by day, & sothing added to good maners. After ỳ maner dimynysheth & augmenteth ỳ great hepe of Helyodus.

Wayly must ye what of our euyls be take away, & of good thynges be added.

¶ The.xv.rule. Capitulo.xxiiii.

If thou labour which thou must take in the conflict of temptacion, shal feare the, this shalbe a remedy. Se thou compare not the grete of the fyghte wyth the pleasure of the synne: but matche me the present bytternes of the fight, with ỳ bitternes of the synne yet after whiche foloweth hym that is ouerthrowen, & than set the present swetnes of the synne whych entyseth the, with the pleasure of the victory hereafter, and with the tranquillite of mynde whych foloweth hi that fighteth lustely: & anone thou shalt perceyue how vnequal a cõparison there shall be. But in this thinge they which be but yet circũspect are deceiued, because they cõpare the displeasure of the fyghte, wyth the pleasure of the synne, and consyder not what foloweth the one and the other. For there foloweth him whiche is ouercome, grefe bothe more payefull & great deale, & also of longer continuaunce than he shuld haue had in time of fyghte,

The bytternes of the fyghte must be compared wyth the payne whych foloweth the synne.

if he had wonne the victory. And likewise there foloweth the conquerours more pleasure by a great deale of longer endurance than was the pleasure whiche carped him in to sinne that was ouercome. Whiche thynge he shall rightly iudge, that hathe had the proufe of bothe. But no man that is Christened ought to be so ouerthrowe a coward, thoughe he were dailye subdued of temptacion: but that he should once at the leaste do his endeuoyre to proue what thing it is to ouercome temptacion. Whiche thynge the oftener he shal do, the plesaunter shal the victory be made vnto hym.

giue eche thyng what it shalbe to ouercome.

¶ The.xvi.rule. Capitulo xvi.

But if at anytime it shal fortune thee to receiue a deadly wound, beware leaste hy & by (thy shield cast away and weapons forsake) ẏ yeld thy self to thine enemyes handes. Which thynge I haue perceyued to happen vnto manye, whose myndes naturally are somwhat feble and soft without resistence; ẏ after they were once ouerthrowen, they ceased to wrastell any more, but permitted and gaue their self al together vnto affectiõs, neuer thinking any more to recouer their liberty againe. So to much perilous is this weaknes of spirit, which now and than, thoughe it be not coupled with the worste wyttes in the worlde, yet is it wonte to dryue to that poynt which is worst of al, to desperation

mysdoubte not thoughe thou be ouercome.

vereloye

verely. Against this weaknes therfore thy mind emust be aforehand armed with this rule, that after wee haue fallen into synne not only we shuld not dispaire, but counterfayte bolde men of warre, whome not seldome shame of rebuke and grieke of the wound receiued, not onlye putteth not to flight, but sharpeneth & refresheth againe to fight more fyerily than they did before. In lyke case also, after that we haue benebrought into deadly synne, let vs haste & none to come agayn to our selfe, & to take a good hert to vs, & to repayre agayne the rebuke & shame of the fal, with a newe courage and lustynesse of vertue. Thou shalte heale one wound soner than manye: thou shalt easyer cure a fresh wounde, than that which is now old and putrified. Conforte thy selfe wyth that famous verse whyche Demostenes is sayd to haue vsed. A man that fleeth, wyll yet fyght agayne. Call to remembrance Dauid the prophet, Salomon the kyng, Peter a captaine of the churche paule the apostle, so great lightes of holinesse, into what great sinnes for al that they fel. which al peraduenture eue for this cause God suffred to fal, least thou whan thou haddest fallen shuldest despair. Rise vp a gayn therfore vpon thy fete, but that quickly, & with a lustye courage, & go to it a fresh, both the fyerfer & also more circumspect. It happeneth sometime that deadly

& fal sometyme courageth a mã to wrastell more strongly.

offences

offices growe to good men into an heape of pitie, whyle they loue more feruentlye, whych erred moste shamefully.

¶ The .xvii. rule. Capitulo .xvii.

But against soudaye & diuerse assautes of the temptet thine enemy, sundry & diuerse remedies are very mete & conuenient. Nevertheles & onlye & chefe remedy, whiche of all remedies is of moste efficacie and strength against al kyndes, either of aduersitie, or els tempt acion: is the crosse of Christe. The whiche self same, is but the an ensample to them that go out of the way, and a rettething to them that labour, & also armure or harnes to them that fyght. This alone, is to be cast against all manet wepons & dartes of our moste wycked enemye. And therefore it is necessarye to be exercised diligentlye therin, not after the commune maner, as some men repete dayly the history of the passion of Christe, or honour the ymage of the crosse, or wyth a thousande fygures of it arme al their body round on every side, or keepe some pece of that holy tree layde vp at home in their house: or at certayne houres so cal to remembrance Christes punyshmente, that they may haue cōpassion & weepe for him wyth natural affection, as they wold for a man that is very iust, and suffereth great wrong vnworthely. This is not the true fruyt of that tree: nevertheles, let it in the meane

The crosse of Christe.

The best fruite of the crosse is mortifying of our membres, that is to saye of ourpassions and affections bodyly.

season

season be ye milke of the soules, whiche be yongelynges & weake in Christ. But clime thou vp into the date tree, that thou mayst take holde of the true fruytes therof. These be the cheke, if we whyche be membres, shall endeuoure oure selfe to be semblable vnto our head in mortyfiynge oure affectyons, whych be oure membres vpon the earth, whyche thynge vnto vs oughte not onlye to be nothynge bytter, but also very pleasaut, and frequentlye to be desyred, if so be the spirite of Christe liue in vs. For who loueth truely and hertely, that person to whome he resorteth to be as vnlyke as may be, and in liuinge and conuersatyon deane contrary? Not withstandinge that that thou wayest with the more profyt, in thy mynde record the misery of the crosse: it shalbe howefull that euery man prepare vnto hym selfe a certayne way and godly vse of lyghtinge vpon therin diligently exercyse, that as sone as nede shall requyre it may be ready at hand. Such may the vse be, that in crucifyinge of euery one of thyne affectyons, thou mayste applye that parte of the crosse whiche most specially therto agreeth. For there is not at any manners tyme temptacion either aduersitie, which maye be not his proper remedy in the crosse. As when thou art tickled with ambition of styps worlde, whan thou arte ashamed to be had in derision, to be set at naught:

The Date tree, the tree of this toyze.

Affections and lyues wyth crucified.

Nota.

consydre thou than oh most vyle membre
howe great Christe thy heade is, and vnto
what vyleneſſe hee humbled hym ſelf for
thy ſake. Whā the euyll of enuy inuadeth
thy mynde: remembre how kyndlye, howe
louingly he beſtowed him ſelf euerye whit
vnto oure vſe and profite, how good he is
euen vnto the wayſt. Whan thou art mo-
ued with gluttonye, haue in mynde howe
he dranke gal wyth eyſel. Whan thou art
tẽpted with fulthy pleaſure, call to remem-
braunce how farre from al mãner of plea-
ſure the hole lyfe of thy head was, & howe
ful of incommodites, veraciõ and greefe.
Whan yre prouoketh the, let hym comme
immediatlye into thy minde, whyche lyke a
lambe before the ſhearer healde hys peace
and opened not hys mouthe. If pouertye
wyng the puell, or couetouſneſſe diſquyet
the, anone let hym be called in thy mynde
that is the Lorde of althynges, & yet was
made ſo poore & needye for thy ſake, that he
had not wherupon to reaſte his head. And
after the ſame maner ſhalt thou do in al
other temptacions ſoeuer, not onlye it ſhall
not bee greuous to haue oppreſſed thyne
affections, but ſurelye pleaſaunt & delectable, for
bycauſe thou ſhalte perceyue that
thou by thys meanes arte conformed and
ſhapen lyke vnto thy heade, and that thou
doeſt as it were recompence hym for hys
infinyte ſorowes, whyche for thy ſake he
ſuffered

ssfred vnto the vttermoste.

¶ The .xviii. rule. Capitulo.xxviii.

And verely this maner of remedye, thoughe it alone of all remedies be moste perfect & redi, most sure & quicke in working to the which he meanlye entred in the way of liuing: neuertheleſſe for the weaker sorte these thinges also shall somewhat profyte. If whan affection moueth vnto iniquitie, than at ones they shall before the eyen of the mynde how fylthy, how abhominable, howe mischeuous a thynge synne is: on the other syde howe great is the dignitie of manne. In tryfles and maters suche as skylleth not if all the worlde knewe, wee take some delyberacyon and aduysement wythoute selfe. In this mater of all maters moste weyghtye and worthy to be ponderyd, before the with consent as wyth our owne hande writing we bynde oure selfe to the fende, shall wee not reken and accompte wyth oure minde of howe noble a craftes manne wee were made, in howe excellent estate we are set, wyth howe excedinge great pryce we are bought, but o howe greate felicitie we are called and that manys that gentle & noble creature for whose sake only god hath forgeu the meruaylous buyldyng of thys worlde, that he is of the company of Aungels, the sonne of god, the heire of immortalitie, a membre of Christe, a member of the churche, that oure bodies be the temple

¶ Of the fylthynes of synne and the dignitie of man.

of the holy Ghost, our myndes the ymages and also the secrete habitacions of hys deite. And on the other side that syn is the moste filthy pestilence and consumpcion bothe of the myndes of the body also; for bothe of them throughe innocencye springeth a newe into their owne naturall kynde, and through contagion of synne bothe putrefye and rotte euen in this worlde. Synne is that deadly poyson of the moste filthye serpent, the pyest wages of the deuell, and of that seruyce whyche is not moste filthy onely, but also moste miserable. After thou haste considered this & suche like with thy selfe, ponder wisely and take sure aduisement and deliberacio whether it shoulde be wisely done or no; for an apparaunt momentarie and poysoned sweet shorte pleasure of synne, to fall from so great dignite vnto so vyle & wretched estate, frō whence thou canste not ryd and deliuer thy self by thyne owne power and helpe.

¶ The xx. rule. Capitulo. xxviii.

Furthermore compare together those two captaynes by themselfe moste contrary and vnlike, God and the deuell; of whiche the one thou muste haue thyne enemy whom thou hatest, and the other thy Lord and mayster, whyche though innocencie & grace thou art called vnto the felowshyp of the seruantes of God, and electe vnto the eyghtfolde inheritaunce of the sonnes of

God

God. By synne verely thou art made both the bonde seruaunt and sonne of the deuell. The one of them is that eternall fountayne and originall patron and trewe exsample of very & sure beauty, of very trewe pleasure, of most perfite goodnesse minister of all good thinges. The other is father of all mischefe, of extreme sylthynesse, of vttermost infelicite. Remembre the benefites and goodnesse of thone done to the, and the euel dedes of the other. With what goodnesse hath the one made the? with what mercy redemed the? with what liberte and fredom endued the? with what tendernesse dayly suffreth he and sustayneth the a wretche synner, paciently abydyng and lokyng for amendement? with what ioy and gladnesse doth he receyue & ayme the, and whan thou art come again to thy selfe? Contrary to all these thynges wyth how natural hate and enuy longe ago did the deuell laye wayte to thy helth? Into what grieuous & combrous vexacion hath he cast the, and also what other thynges ymagineth he dayly to draw the all vnwarely vnto hys eternall mischefe. All these thynges on thone syde and that syde well & diligently wayed and pondred, thus speake with thy selfe: Shall I vnmyndful of myne originall beginning from whence I came, vnmyndfull of so great and manyfolde benefites, for so small a moment of

We must haue in mynde the beneficence of God, & the malicious ennuy of the deuell.

layned and false pleasure, vnkyndely departe from so noble, from so lounge, frō so beneficiall a father, and shall maneyp̄ate and make my sele bonde willingly vnto a moste fylthy and moste cruel maister? Shall I not at the least waye make good to thre one, that thing whiche I wolde performe to a vyle man, whiche had shewde kyndenesse, or done me any good? Shall I not ape from the other, whiche wolde ape frō a man that conspyred or were about too do me hurte?

¶ The.xx.wit. Capitulo. xxx.

Thereward of vertue is heauen.

AND yet ye the rewardes bee no lesse vnegall than the captaynes and gouerners of them be contrary & vnlike.

For what is more vnegall than eternall death and immortall lyfe? this without ende to enioye euerlasting felicite and blessednesse, in the companye and felowshyp of the heauenly citezins and without ende to be tourmented & punished wyth extreme vengeaunce, in the moste vnhappy and wretched companye of dampned soules? And whosoeuer doubteth of this thynge, he is not so muche as a man verely, and therefore he is no christen man. And whosoeuer thynketh not on this, not hathit in remembraunce, is euen madder than madnesse it selfe. Moreouer and besydes all this, vertue and wickednesse hath in the meane season in this lyfe

The fruites of synne in this worlde.

their

theit frutes berye muche vnlike, for of the
one is reaped assured tranquilitie & quiet-
nesse of mynd, and that blissed ioy of pure
and cleane conscience, of which ioy who-
soeuer shall once haue a taste; there is no-
thinge in all this worlde so precious, no-
thinge so pleasaunt, wherewith he wold be
gladde or desirous to chaunge it. Likewi-
wise there followeth the other, that is too
say wickednesse, a thousande other euels,
but moste specially that moost wretched
tourment and veracion of vncleane con-
science. What is that hundredfolde reward
of spirituall ioye which Christe promysed
in the Gospel, as a certayne earnest or taste
of eternall felicitie. These be those mar-
vayllous rewardes that the apostle spea-
keth of, which eye neyther sawe, or eare
hathe herde, neyther hathe sonke into the
herte of any man, wyche God hathe pre-
pared for them that loue hym in this lyfe,
for as the whanne in the meane season, the
worme of wicked men dyeth not, and they
suffre their hell paynes here euen in thys
worlde. Neyther any other thinge is that
flame, in whiche is tourmented the ryche
glutton, of whome is made mencion in the
Gospel: neither any of hys thinges be those
punishmentes of them in hell, of whome
the Scripture wryte so many thinges, saue a
perpetuall grefe, and quiet vexacion of
the mynde, which accompanieth & custome

The frutes of
synne in thys
worlde.

of synne. He that will therfore, let hym set aside the rewardes of the life too come, which be so many & vnlike: yet in this life vertue hath annexed to her, wherfore she ha bundantly ought to be desired, and vyce hath coupled vnto hym, for whose sake he ought to be abhorred.

¶ The .xvi. rule. Capitulo. xvi.

MEdyter ouer consider how ful of grief and misery, how short & transitory is this present life, howe on every syde death lieth in awayte against vs, how euery where he catcheth vs sodenlye & vnwares. And whan no mā is sure, no not of one moment of lyfe, how great perill it is to prolonge & continue that kynde of lyfe, in which (as it often fortuneth) if sodayn death shoulde take the, thou were but lost and vndone for euer.

¶ The .xvii. rule. Capitulo. xvii.

BEyonde all this, impenitency or obduracion of mynde is too be feared, of all mischeifes & extreme & worste. Namely if a man wolde ponder thys one thing only of so many, how few there be which ere they & with all their hertes resume to them selfe agayne, and be clean converted from synne, and with due repentaunce reconciled to God agayne, specially of them which haue drawen alonge thee dyes of iniquite, euen vnto the laste ende of their lyfe. Slipper verely and easy, is

the

the fall or discense into fylthynesse, but to retourne backe agayn thethence, and too scape vp vnto spyrituall lighte, this is a worke, this is a labour. Therfore thou admonished & warned euen by the chaunce of Lopes wife, before thou discende into the pytte of synne, remembre that there is not so easy coming backe agayn.

¶ Remedyes agaynste certayne synnes and specially vices, and firste agaynste bodely lust.

Capitulo. xxxii.

Hitherto haue we forthoth opened & declared (how soeuer it be done) cõmen remedies agaynst all kynde of vices. Now we shall assay to geue also certayn special & perticuler remedies, how and by what meanes ꝑ ought test withstande euery vice & synne, & first of all how thou maiste resist the luste of the body.

Than the which euell, there is none other that sonest inuadeth vs, neyther sharper assaileth or wepeth vs, nor extendeth larger nor drawe th mo vnto theyr bitter distruction. If at any time therfore fylthy luste shall styre thy mynde, with these weapõs and armour, remembre forthwith to mete him. First thinke how vncleanly, howe fylthy, how vnworthy for any man whatsoeuer he be, ꝑ pleasur is which assimuleth & maketh vs whiche be a diuine worke, egall not to beastes onely, but also vnto fylthy

The kore & the gote discended bothe into a pyt to drynche and whan they hadde dronke, they could not get out agayn

The kore had the gote bounde vp agaynst the wall, & the kore lepte vpon his backe, & so vp, promising alwaye to pul vp the gote after.

The gote desyred the kore ryghtfully his promisse & to helpe hym vp. The kore answered, ha gote gote, if thou hadest had as muche wyt in thy hed as thou hast heyre in thy bearde, thou woldest not haue entred in, except thou hadest knowen howe to come oute.

swyne, to gotes, tyo dogges, & of all bnite beastes, vnto the moste bute, yea whyche farderforth casteth doune sarre vnder the condicid and state of beastes, vnto which be apoynted vnto the cõpany of aungels ster towship of the deite. Let come to thy mynd also howe momentany the same is, howe vnpure, how euer hauing more aloes than Hony. And on the cõtrary side how noble a thynge the soule is, howe worshipfull a thing the body of a man is, as I haue te= sterfed in the rules aboue. What & deuels perilsshnesse is it thã for so lytle, so vnclen sucking of momentany pleasures to defile at one time both soule and body with vn= goodly maners: to prophane & vnhalow & temple which Christ hath cõsecrate to him self wt his bloude? Cõsidre that also what an hepe of mischeuous incommodites that flatring pleasawt pestilẽce bringeth with him. First of all it pulleth from & thy good fame, a possession farawap most precious for the rumour of no vice stinketh more ca tely thã the name of lechery. It cõsumeth thy patrimony, it kylleth at ones both the strength & also the beauty of the bodye, it decayeth & greatly hurteth helth, it engen= dreth diseases innumerable & when sylthy, it disfigureth the flour of youth long be= fore the day, it hasteth or accelerateth true ted & euell fauoured age, it taketh awaye & quicknesse and strengthe of the wytts, it

Lust is a bit= ter thynge, and is pur for ye= uerye.

The sorowfull gifts of bodely lust.

dulleth

vaileth the sight of the mynde, and gratsseth in a man as it were a beastly mynde, it withdrawethe stonce from all honest thynges pastimes, and plungeth & sowseth a man euerywhytte in the podle and myre. Be he neuer so excellent, that now he hath lust to thinke on nothing, but that whiche is fluett sthe, vyle, and filthy. And it taketh away the vse of reason, whiche was the native prooperty of mā, it maketh youthe madde, peuisshe, and seignorious, sage dious, spitthy, & wretched. Bewise therefore and on this wyse reken with thy selfe name by name, this pleasure & that came so euell to passe, brought with her so much losse, so muche vnworthip, dishonour and dishonesty, so muche tediousnesse, labour and disease: and shal I now a foole moste naturall deuoure the hoke wetingly? shal I agayne commit that thinge wherof I should repent at fresthe? And likewyse restrayne thy selfe by the ensample of other men, whiche thou hast knowen too haue folowed volupteous pleasures, spitthye and vnfortunatli. On thother side, corage and holde thy selfe vnto chastite by the ensamples of so many ponge men, of so many ponge and tendre yeares norysshed vp delicately in pleasures. And (the circumstances compared together) lay against thy selfe thy sluggysshnesse, whyle thou at

Reserue thy selfe by the ensample of other men.

the last shulde not be able to do the thing whiche he doth and seche, of that kynde of sexe, of that age, so borne, so brought vp where and yet be able to do? Loue as much as they dyd, and thou shalte be able to do no lesse than they dyd. Thynke howe honest, howe pleasaunte, howe lusty and florysshing a thing is pureneste of body and of mynde, the moste of all maketh vs acquainted and famylyer with angels, and apte to receyue the holy ghost. For verely that noble spirite the louer of pureneste, so greatly abyeth backe from no vice at all as from vncleanlynes, herefore he spareth him no where so much as in pure virgines myndes. Set before thyne eyen howe vngodly it is, howe altogether a mad thyng to lowe, to ware pale, to be made leane, to weepe, to flatter, and shamefully to submit thy selfe vnto a stinkinge harlot most fylthy and rotten, to gape & sprynge all nyghte at her chambre wyndowe, to be made too the lure & be obedyent at a becke, nor dare do any thing except the nod of wagge her beade, to suffre a foly the woman to reigne ouer the, to chyde the, to lay vnkyndnesse and agaynst the other to falowe, to be made at one beckynge, to gyue thy selfe wyllynge vnto a queane, that she myghte smacke, knocke, mangle, and spoyle the. Where is I beseche the amonge all theese thynges the name of a man? where is thy bearde?

The vngodly offices of louers

where

where is that noble mynde created vnto
most beautyful and noblerthynges? Com-
syder also an other thynge with thy selfe,
howe great a flocke of myscheues, dalyp-
mouthe (if she be lette in) is wonte to
bring with her. Other wers peraduenture
haue some acquayntaunce with certayne
vertues, sylthy lust hathe none at all, but
is annexed and alwaye coupled with those
thynges that be the greatest and most in nō
hye Let it be but a tryfle or a lyghte matter
to followe queenes, yet is it a grenous
thynge not to regarde thy father and mo-
ther, to set at naughte thy frendes, to con-
sume thy fathers good in waste, to plucke
awaye from other men, to forswear thy-
selfe, to dyncke all nyght, to robbe, to vse
wytchcraft, to fyght, to commyt murdre,
to blaspheame. Vnto whyche all and gre-
nouser than these, the Lady pleasure wyll
drawe the headlonge, after thou once hast
ceassed to be thyne owne manne, and hast
put thy wretched heade vnder her gyrdle.
Wonder maye ouer howe thys lyfe vanyf-
sheth away faster than smoke, lesse of sub-
staunce than a shadowe, and howe manye
sodayne deathe gyteth for vs, layinge a-
waytes in euerye place and at all seasons.
Here and at thys poynte it shall profyte
specyallye to call to remembraunce, and
that name by name, if that sodayne death Sodayn death
hath taken away anye sometime of thyne

acquayntaunce, of thy kamplyer frendes, of thy compayny̆ons, or elles of them whyche were yonger than thou: and moost specially of theym whyche in tyme paste thou hast had felowes of fylthye pastime. And learne of an other mannes peryll to be more ware and circumspecte. Remembre how delectously they lyued, but howe bytterlye they departed. Howe late they waxed wyse; howe late they begannę to hate theyr mortiferous and deadlye pleasures. Lette come to remembraunce the sharpenesse of the extreame iudgemente, and the terryble lyghtenyng of that fearful sentence neuer to be reuoked, sendyng wycked menne into eternall fyre, and that thys pleasure of an houre, shorte and lyght, muste be punyshed with eternall turmentes. In thys place wey diligentlye in a payre of balaunces, howe vnequall a thaunge it is, for the moste fylthy and bestye shorte delectacyon of lust, both to lose in thys lyfe the ioye of the mynde being much swetter and more excellente, and in the lyfe to come to bee spoyled of ioyes euerlastynge. Moreouer with so shadowlyke and lytle vayne pleasure to purchace sorowes neuer to be ended. Finallye if it seme an harde thinge to dispyse ꝑ so small delectacion for Christes sake; remembre what paynes he tooke vppon hym for the tendre loue he bare to the. And despyse the

The frayltnes of the extreme iudgemente.

The ioyes of pure mynde is muche swetey than is the pleasure of synne.

comen

conten iniurpes of mans lyfe, howe muche
of hys holye bludde he dyde fle, how shame-
full, howe bytter he suffred he, and al
for the. And thou of all those thynges vn-
myndfull, crucifyest agayne the sonne of
god, iteratyng a fresshe those madde plea-
sures whyche caused and compelled thy
head and Lord vnto so cruel tourmentes.
Than accordyng to ỹ rule aboue reherced,
call to mynde howe much of benefytes he
heaped on the, whan as yet thou haddest
deserued nothyng at all: for the whyche al
thoughe no sufficiente or like recompence
can be made of thy parte, no for the feaste,
yet desyreth he agayne none other thanke
but that thou after his ensample, shuldest
refrayne thy mynd from euel dedis and mor-
tall pleasures, and tourne the vnto the
loue of hyghest goodnesse and of inf-
nyte pleasure and beautye. Compare to-
gether those two, Venus, and two Cu-
pydes of Plato, that is to saye honest
loue and fylthye loue, holye pleasure and
vnclenly passime, compare together the vn-
lyke mater of eyther other, compare ỹ natu-
res, compare the rewardes. And in al temp-
cions, but namely whan thou arte fyred
to fylthy lust, set to the before thyne eyen
thy good aungell whiche is thy keper and
contynual beholder & wytnes of all thynges
thou doest or thynkest, & god euer lokynge
on, vnto whose eyen al thynges are open,

which

The benefites of god.

Venus is the goddes of lust and she is put for loue.

Cupido is the god of loue and is also put for loue.

Here is a good note for euery chrysten man.

which cutteth aboue the heauens & behol-
deth the secrets places of ꝑ erth. And wilt
not thou be afrayd before the aungell pre-
sent and cut hard by the, before god, & all
the company of heuen lokyng on ꝑ abhor-
tyng, to commyt a thing so abhominable
and filthy, that it wold shame the to do the
same in the presence of one vyle man? This
thing I wold thou shouldest thincke as it
is in dede: And if it were so that thou hadst
eyen muche sharper of syght than hathe a
beast called Linxe, or much clerer thē hath
the Egle, yet with these eyen in ꝑ most cler-
est light that coulde be, couldest thou not
beholde more surely that thinge whyche a
man dothe before the, than all the prcyue ꝑ
secrete partes of thy mynde be open vnto
the syght of god and of his aungels. This
also counte in thy mynde, whan thou arte
ouercome of bodily lust, of two thinges
the one must folowe, either that voluptu-
ousnes once tasted, shall so enchaufe ꝑ har-
tes thy mynde, that thou must go frō fyl-
thynesse to filthynesse, vntyl thou cleane
blynded shalt be brought in sensū repro-
bum, ꝑ is to say, into a lewd & reproued iud
gement: and so made obstinate & sturdy in
euel, cannest not, no truly not thou pealde
by filthy pleasure whan she hath forsake
the. Whiche thing we se to haue happened
to very many, that whan the bodye is wa-
sted, whan beauty is withered & vanyshed,

whan

Lynxe a beast of moch perfit syght amonge all beastes.

Obstinacy of a harmed mynde hardnesse of heart.

when the blonder is colde, when strengthe
faileth, the eyen wexe dim, yet styll con-
tinually they pyche without ceassing. And
wyth great extremytie are nowe become
filthy spekers, that before tyme they were
shamefull ipuers, than whiche thinge,
what can be more abhominable and mon-
strous? The other is if peraduenture it shall
happen the by the special fauour of god to
come agayne to thy selfe. Than must that
short & fugitiue pleasure be purged wyth
very great sorowe of mynde, with many bite
and sharpe labour, with continuall streames
of teares. How much more wisdom there-
fore is it nowe to resyst at the poyson of
carnal pleasure, than either to be brought
into so vncurable blyndnesse, or els to re-
compence so litell, and that also false ple-
sure wyth so great greuaunce & dolorous
payne? Moreouer thou mayste take ab-
so many thynges of the circumstaunce of
thy owne person, which mygbte call the
backe from lasciuious pleasure. Thou
art a preste, remembre that thou art al to-
gether consecrate to thynges pertainynge
vnto god. What a mischeuous dede, how
vngodlye, howe vnmete, and howe vn-
worthy it shoulde be, to touche therewith
vncleanenge fleshe an hore, wyth that
mouth wherewith thou receyuest that pre-
cious body to greatly to be honoured, and
to handle lothesome and abhominable

filth

spirite with the same handes wherwith all (euen the Aungelles mynystrynge to the and assystynge the) thou executest that inestable and incomprehensyble mysterye. Howebeyt these thynges agre not, to be made one bodye and one spirite with God, and to be made one bodye wyth an whore. Yf thou be learned, so muche the nobler and lyker vnto God is thy mynde, and so muche the more vnworthye of thys shame and rebuke. Yf thou be a Gentylman, if thou be a pryncc, the more aperte and open the abhominacion is: the grevouser occasyon geveth it vnto other inferyours to folowe the same. Yf thou be maryed, remembre what an honest thynge is a bedde vndefyled. And geue diligence (as muche as infirmite shal suffre) that thy wedlocke may counterfayte the most holy mariage of Christ and his churche, whose ymage it beareth: that is to were, that thy mariage may be cleane bare pure in vnclenlynes, and plenteous in procreacion. For in no kind of liuing can it be but very spityly to serue and be bounde vnto vncleanly lustes. Yf thou be a yong man, take good hede dedly that thou prostitute not vnadvisedly the flour of thy youthe, wherof she will neuer springe again: and that thou cast not away vpon a thynge vnworthy, thy best and very goodes: whych she slyp away moste easyly, and neuer to retourne again. Beware also for

leaft

lost now through the ignorance & negligence of youthe, thou corrupt that thyng whych should grudge the heare after by all thy holy life, the cõscience of thy wilde desyer persecuting the with those most bytter, moost grenous and sharpe stynges, whiche whã pleasure departeth, she leueth in our wyndes. If thou be a woman, thys kynde nothyng more becometh than chastyte, shame, & feare of dishonesty. If thou be a man, so much the more art thou mete & worthy of greater thyngs, and vnmete & vnworthy of these so leud thyngres. If thou be olde, wyshe thou haddest some other mans eyen to beholde thy selfe with all, that thou myghtest see howe vyell voluptuousnes should become the: whych in youthe verely is myserable and muste be bydeled, but in an olde foole forsoth wonderful & monstrous, and also euen bold & herye followers of pleasure, a iesting and mocking stocke. Among al monsters none is more wonderful than fylthy lust in age. Oh dotypol, oh to muche forgetfull of thy selfe, at the least way behold at a glasse the hoare heares & whyte snowe of thy heed, thy forehead forowed with wyncles, & thy carcyn face most like vnto a dead coppse: & now at the last ende, whan thou art come euen bnto the pittes brinke: take for other thynges more agreable vnto thy yeres: at the least way, & whych became the to haue done

A gyrle.

A woman.

A man.

An olde man.

Against the lecherychery of aldmã and women.

Dauyd was so olde that he couldc get no heate to hys synnes wherr

done

done before time (reason mouninge the) be now thy peres parting the in remembraunce or rather compelling the. Loue nowe pleasure her self calleth the of, saynge neither I nowe am comlye vnto the, neyther yet thou meete or apte vnto me. Thou hast playde ynough, thou hast eaten ynough, thou hast spoke ynough, it is time for the to departe: why holdest thou yet so faste & art so greedy on pleasures of this life, whan very life her self forsaketh the. Nowe is the time for thee musicall concubyne Abyshe, that once she may begyn to rest in thy bosome, let her with holy rage of loue heate thy myride, and in her embracinges kepe thee warme and comfort thy colde membres

Abyshe a fayre yonge mayde, whome kynge Dauid vsed in his olde age, but not as concubyne, for scripture witnesseth that he knewe her not.

¶ A shorte recapitulacion of remedies agaynst the flame of lust.

Capitulo. xxxiii.

Finally to make a shorte and copendious conclusion, these be the most specialle thinges, whiche will make the sure from pleasures and entysinges of the flesshe. First of all circumspecte and diligent auoyding of all occasions. Whiche precepte thoughte be mete to obserued also in other thinges, because that he which loueth perilous occasions in them to perish: yet these be moste chiefely those occasions, which almoste neuer man at all hath escaped, saue he whiche hathe

Occasions be occasions.

kepte

kepte lawe of. Secondly moderacion of eating and drinking and of slepe. Temperaunce and abstinence from pleasures, ye from suche as be lawful and permitted. The regarde of thine owne death, and the contemplacion of the deathe of Christe. And thole thinges also will helpe, yf thou shalt liue with suche as the chaste & vncorrupted. If thou shalt eschewe as a certain pestilence, the communicacion of corrupt and wanton persons. If thou shalte dispelle solitarinesse and suggish idlenesse. If thou shalt exercise thy mynde strongly in the meditacion of celestial thinges, and in honest studies. But specially yf thou shalte consecrate thy selfe with all thy mighte vnto the inuestigacion and searchinge of misteries of holy scripture. If thou shalte pray bothe often and purely, moste of all whan temptacion inuadeth and assaulteth the.

Agaynste the entisinges and prouokinges vnto auarice.

Capitulo. xxxiiii.

If thou shalt perceyue that thou art eyther by nature and thing enclined to the vyce of auarice, or styred by the deuell: call to remembraunce (according to the rules aboue rehersed) the dignite of thy condicion or state, which for this thyng onely was created, for thys redemed, that thou euer shouldest enioye that infynite good thing

Auarice.

God, for God hath forged all the hole buil
ding of this worlde that all thinges should
obey vnto thy vse & necessite. How filthy y
than, & of how straite & narow a mynde is
it, not too vse but so greatly to wonder at
thinges dombe and most vyle? take away
the errour of men, what shal golde & siluer
be but read earthy & whyte? Shalt thou be-
yng the disciple of poore Christe, & called
to a better possession, wonder at that as a
certayn great and excellent thyng, which
no philosopher of the gentylles did not
set at naught? not to possesse ryches, but
to dispise ryches is a noble thyng. But y
communalite of christe men by name only,
crye out against me, and be glad to discerne
them selfe moste craftely. Very necessite
(say they) compelleth vs to gader good to-
gether, wherof, yf there should be none at
all, than coulde we not forfor the once liue:
if it shoulde be thynne & poore, thā should
we liue in moche misery without pleasure.
But and yf it be somwhat plene & honest, &
somwhat plenteous withall, it bringeth
many commodities to men, & the good ly-
king of body is wel lene vnto, prouision is
made for our children, we lende and pro-
fite our frendes, we are deliuered fro com-
pany & by the more set by: wherefore also
a man shall value y better man by what he is
wealthy. Of a great many thousandes of
christe men thou canst scarce fynde one or
two

To dispyse ry-
ches is a noble
thynge.

Christe in the
gospel of Ma-
thew, teacheth his
disciples should
care for meate,
drynke, or clo-
thes, bad them
to beholde the
lylies how they
were clothed, &
the birdes how
they were fed,
saying: yf your

that dothe not both saye & thinke these thinges. Neuertheleſſe to aſſwere these men vnto bothe partes. Firſt of al because they cloke their couetouſnes vnder the name of neceſſite, I will lay againſt the the parable reherſed in the Goſpel, of the Lylies & of the byrdes liuing frō day to day without farther prouiſion, whoſe enſample Chriſte exhorteth vs to counterfaite. I will lay againſt them that the ſame Chriſt wolde not once ſuffre ſo muche as a ſcrippe to be carped aboute of his diſciples. I will lay agaynſte them, that he cōmaūdeth vs (al other thinges layde aparte) before al thinges to ſeke the kingdome of heauen: promiſeth that all thinges ſhalbe caſt & geuen to vs. Whā at any time had not thei thinges neceſſari to mayntayne lyfe withal ſufficiētly, whiche with all their hertes haue geuen them ſelf to vertue and to the true lyfe of a chriſten man? And howe ſmall a thynge is that why che nature requyreth of vs? but thou meaſureſt neceſſite not by the neades of nature, but by the boundes of couetouſnes. But vnto good men, euen that is ynough that ſcarſely contenteth nature. Howe be it ſeuerely I do not ſo greatly ſet of theſe whiche forſake at one choppe their hoole ſubſtaunce euery whytte, that they might the more ſhamefully begge of other.

It is none offence too poſſeſſe moneye, but to loue and ſet to muche by money, that

father of heauē make prouiſiō for ſa lyle thinges much more he can not lacke whome he ſeaketh ſo ſyngulerly.

Fryers.

is a vyce & colyn to synne. If riches flowe vnto the, vse ꝑ office of a good dispenser: but if it ebbe & go away, be not cõsumed with thought, as though thou were robbed of a greate thinge, but rather reioyce that thou art deliuered of a perilous fardell. Notwithstandinge he whiche consumeth the chief study & pastime of hys lyfe in heapinge vp richesse together, whyche gapeth at them as a certayne excellente or noble thyng, & hyghly too be desired, and layeth them vp in store, that he maye haue ynough to serue hym for longe tyme, yea though he shoulde lyue euen to the age of Nestor: this man peraduenture maye well be called a good marchaũt, but that he is a good chrysten man for sothe I wolde not saye whiche hangeth altogether off hym selfe, and hathe distruste of the promisses of Christe, whose goodnesse, it is easye to wete, shall not fayle a good man puttyng his trust in him, seynge that he soliberally both fedeth and clotheth the poore sparowes. But let vs nowe cast a compte of the cõmodities, whiche rychesse is beleued to bringe with him. First of all euen by the cõmune consent of the gentill philosophers: among the good thinges whiche are called Bona utilia, that is to saye good profitable thinges, richesse hath the lowest place. And whan all other thynges (after the deuision of Epictetus) are

Nestor lyued thre hundreth yeares.

Richesse am̃g profitable thynges, obtaine the lowest rowme.

without

without man, excepte onely vertue of the mynde: yet nothynge is so muche without vs as money is, nothinge bringeth solyt-tell commodite. For whatsoeuer there is anywhere of golde, whatsoeuer there is off precious stones, yf thou alone haddest it euery deale in thy possession, shall thy mynde be therefore the better by the valu-te of one heyre? shalte thou be the wyser? shalte thou be the conninger? shalte thou be anywhytte the more in good healthe of bodye? shall it make the more stronge and lusty? more kayre & beautious? more yong? No trewly. But you will saye that it purchaseth pleasures, truthe it is: but thei be deadly pleasures: it getteth a man ho-nour, but what honour I praye you? vere-lye false honoure, whiche they geue, that prayseth nothinge, letteth by nothinge, but onely folisshe thinges, and of whom to be praysed, is well nere to be dispraised. Trewe honoure is, to be lauded of theim, which are commendable and prayse wor-thy them selfes. The hyghest honoure that can be, is, to haue pleased Christe. Trewe honour is, the rewarde not off ry-chesse, but of vertue. The folisshe people geueth the roume and place, gaseth vpon the, and geueth the honoure and reuerence. O foole, they wonder at thyne apparayle, and honoureth it, and not the: why doest thou not discende into thyne owne con-

Ryches deles seth nothynge to vertue.

To false plea-sures and vayn honours they help somwhat.

Honour is the rewarde of ver tue, and not of ry-chesse.

science, and cõsider the miserable poueste
of thy mynde: which yf the commune peo-
ple sawe, than wolde they iudge the as mi
serable and wretched, as they now cal the
happy and blissed. But goods getteth frē-
des. I graunte, but yet fayned and false
frendes: neyther getteth it frendes to the
but to it selfe. And certainly the riche man
is in this point of all men moste vnfortu-
nate and wretched, because he can not soo
muche as discerne or knowe his true fren-
des & louers from other. One hateth hym
pryuely & secretly in hert and mynde as an
harde nygarde. An other hath envy at him
because he passeth him in ryches. Another
loking to his owne profite and auaūtage,
flatreth hym, & holdeth vp his ye and hys
nay, & smyleth vpon him, to the ende that
he may scrape & get some thyng from him.
De that before his face is moste louinge &
kynde, wysheth & prayet for hys quycke
and hasty deth. There is none that louet
him so hertely & entierlye, but that he had
leuer haue him dead than alyue. No man
is so familier with him, that will tell hym
the truthe. But be in case there were one
specyall frende amonge a thousande that
loued a ryche man hertely without any
maner of fayny nge, yet can not the ryche
man but haue in suspicion & mistrust euer
man. De iudgeth all men to be vultures
and rauenous byrdes gapyng for carayn

ryche man getteth frendes but reale false and fayned.

bethinketh all men to be fyes flyenge tos
hym, to fucke oute some profite of hym to
them selfe, whatsoeuer cõmodite therfore
riches semeth to bring, it for ꝯ moste parte,
or els altogether is but coloured & disceyt-
full, it is shadowlike and full of delusion,
apering otherwise than it is in very dede.
But they bring very many thinges which
are euell in dede, staketh awai very many
of these thinges whiche are good in verye
dede. Therefore yf thou wilt lay accomp-
tes wel & perfitly of that which is wonne,
and that which is lost: doubtles thou shalt
fynde that they neuer do bring so much of
cõmodities, but that they drawe with them
so muche more of incommodites & disple-
sures, with howe painfull & sore laboures
are they gotten, and with how greate leo-
pardyes: with howe great thoughte & care
be they kept: with howe greate heauinesse
and sorow are they lost: for whiche causes
Christ calleth them very thornes, because
they rend, teare, and plucke in sonder all ꝯ
tranquillite and quietnesse of the mynde,
with a thousande cares, than the whyche
tranquillite of mynde, nothinge is too man
more swete & pleasaut, & thei neuer quẽche
thurst & desyre of hꝫ selfe, but kenleth and
encreaseth us more and more. They drive a
man headlonge into all mischef. Neyther
flatter thou thy selfe in vayne, saying no-
thing forbiddeth, but ꝯ a man at one tyme

Wherefore christ cõpareth ryches vnto thornes.

It is harde for a ryche man to be a good man.

may be bothe ryche and good. Remembre what veritie sayth, ꝓ it is more easye for a camell to crepe thoughe the eye of a nedle, than a ryche man to entre into the kynges dome of heuen. And playnly without exception true is ꝓ saying of sayne Jerome: A ryche man to be eyther vniust hym selfe, or ꝓ heyre of an vniust man. Great ryches can neuer be eyther gote or els kept wythout synne. Remembre of howe mueh better ryches he robbe the. For he hateth the very taste and smel of vertue, he hateth all honest craftes, who so euer setteth hys hert vpon golde More ouer the vyce of auarice onlye is called ydolatry of Paule. Neyther with any other vice at all Christ hath lesse acquaintance, neither ꝓ selfe same person can please god & mammon also.

Auarice is called Idolatry. Mammon is the deuyl whyche temptech and styrreth to couetousnes.

¶ The recapitulation of the remedyes agaynst the vyce of Auarice.

Capitulo. xxxvi.

THou shalte ryghtlye therfore cease to wonder at mony if thou wilt ponder & wey diligently very good thinges with thole ꝓ be false & apparāt good, if pal tes & coloured cōmodities, with thole that be very cōmodities in dede. If thou wilte learne with thine inner eien to behold & to loue that noble good thinge which is infinite, which only, whan it is presente, yf thoughe al other thinges shuld be lacking, hadoste anuly dot he satisfye the wynde of

man,

nam, whiche is wyder & larger of capacite
thē that it can be fulfylled wyth al ꝑ good
thinges of this worlde. Yf thou shalte ofte
cal againe before thyne eyen in what cōdi-
cion & state thou were, whē the earth fyrst
receyued ꝑ whē thou were fyrst borne: lyke
wise in what state the same shall receiue ꝑ
again whē thou dyest. Yf euer shalbe pyckt
in thy memorye ꝑ famous foole of whome
is made mēcion in ꝑ gospel: to whome it is
said. This night I wyl fet again thy soule
from the: ꝑ these thinges which thou hast
gathred together, whose shal they thē be?
Yf thou shalt turne thy minde frō the cor-
rupt maners of ꝑ cōmen sort vnto the po-
uerty of ꝑ sharpe Christes mother, vnto the
pouerty of thapostels, of ꝑ martirs, ꝑ most
of al of Christ thy head. And set before the
that fearfull worde We, that is to inter-
pretate, wo be to you: which Christ so me-
naceth and threatneth vnto the rych men
of thys worlde.

The mynde of man is of great capacite, God only fylleth it.

Naked we came and naked we shal go.

¶ Against Ambition or desyre of ho-
noure and authoritie.

Capitulo. xxxvi.

If at any time ambitiō shal combre ꝑ ver-
ye thy minde thrōugh her enchauntments
with these remedies thou shalt arme thy
self before hand without tarying (accor-
ding to the rules which I gaue before) ¶ A-
like ꝑ holde this with toth ꝑ nayle, that to be
honour only which spryngeth of true ver-

Honour spryngeth of vertue onlye.

ene, which selfe same neuertheles a man
must sometime refuse, euen as taughte w
both with doctrine & ensaple oure mayste
Jesus Christ. And this to be the chefe ho
nour & only honour which a Christen man
should desyre and wysshe for, to be prayse
not of men, but of god, for whom he com
mendeth (as sayth the Apostle) that man is
perfyte & worthy of honour in dede. But i
honour be geuen of mā for an vngoodly
vnhonest thyng, & so of vngoodly persons
that is not honour but greate dishonestye
shame & rebuke. If for any meane & indiffe
rēt thyng, as for beauty, strength, ryches,
kynde: yet verily shall it not be called tru
ly honoure, for no man deserueth honour
with ỳ thynge wherof he deserueth not to
be praysed. If for an honest thyng in dede
it shall be honour: yet he whiche deserueth
it shall not desyre it, but verily shalbe con
tent with ỳ very vertue & cōsepence of hys
good dede. Beholde therfore how foly the
& howe worthy to be laughed at these ho
nours be, for whose desyre the cōmon peo
ple so greatly burne and rage. Fyrst of al,
of whome are they geuen. Truly of them
with whome is no differēce betwene ho
nesty and dishonestye. Wherefore are they
geuen: very oft for meane thynges, now
than for fylthy thinges. To whom: to him
which is vnworthy. Who so euer therfore
geueth honour he dothe it, or for feare, and

than

It is an honest
thynge to be
landed of god.

honoure geuē
of vnhonest
persones.

honoure geuē
of meane peo
ple.

than is he agayne to be feared, or forpro-
fyte, and than he mocketh the, or bycause
he is astonyed at thinges of noughte, and
worthye of no honoure, and than he is to
be pitied, or bycause he iudgeth the to be
endued with suche thynges as honoure is
geuen vnto of dutye, wherein if he be dys-
ceyued, geue diligence that thou mayst be,
that he supposeth the to be. But and if he
hyt aryghte, referre all thyne honour vn-
to him, to whome thou arte in det, yea for
al those thynges where vnto the honoure
is geuen. As thou oughtest not to ascrybe
vnto thy selfe the vertue, so is it vnfitting
to take vpon the, honour therof. Besides
this, what is greater madnes thā to esteme
the valure of thy selfe by the opynyons of
fondy she men, in whose handes it lyeth to
take awaye agayne, whan so euer they
liste, the verye same honoure whyche they
geue, & dishonest the which was euen now
honested. Therfore nothing cā be more fo-
lish, thā either to reioyce for such honours
whā they haue, or to be sory or mourn whē
they be taken away, whych not to be true
honoures, thou shalt perceyue at the least
way by this probacion and argument, for
so muche as they be common to the worst
and lewdest persones of al: ye the chaunce
almoste to none more plentyously: than to
them whych of true honoures be most vn-
worthye. Remember howe blessed is the
quyetnesse of a meane lyfe, bothe private

To whom ho-
nour chaūceth
most comenly.

The quyetnes
of a private
lyfe.

(that is to say, charged with no communi
belines) and also separated & remoued out
of the wai frō al noise, haunt, or prece. Or
the other side, consider how ful of pricke
how ful of cares, of perils, of sorowes, is
the life of great men, whas difficulty it is,
not to forget thy self, in prosperitie, howe
hard it is for a man standyng in a slyppery
place not to fall, howe greuous the fall is
from on hygh. And remembre that all ho-
noure is coupled wyth greate charge, and
howe strayt the iudgment of the hye iudge
shalbe against them, whicke beare in vsur-
ping of honor prefer them self afore other
men. For surely, who so euer shal humble
and submyt him self, him as an innocente
or harmeles person, merci shal succour. But
who so euer exalteth him self as a perfyte
man, the same person excludeth from him
selfe the helpe and succoure of grace. Let
euer the ensample of Christ thy head stick
fast in thy minde, what thing as touching
to the world, was more vile, more dispised
or lesse honoured than he? Howe forsoke
he honours when they were proffered him
which was greater than any honoure?
How set he no store of honoures when he
rode vpon an asse. Howe condempned he
them, when he was clothed in pal, & crow-
ned with thorne? How vnglorious or vile
a deathe chose he? But whome the worlde
despised, him the father glorified. Let the

Let it not ex-
clude thy mynde
because thou
beest vnder
ones other mā.

glory

glory be in the crosse of Christ, in whō also is thy helth, wealth, sauinge, defence and protection what good shal worldli honors do to thee? God caste the awaye and despyse the, and the Aungels bothe abhorre & despyse the.

¶ Against elacyon, otherwyse called pryde or swellynge of mynde.

Capitulo. xxxvii.

THou shalt not swel in thy mynd, if according to the cōmon prouerb vsed of euery man, thou woldest knowe thy selfe: that is what so euer great thyng what so euer excellēt thing is in that, thou accompt that to be the gift of God, & not thy good, on the other side, if what so euer is foul or filthy, what so euer is shrewde or euyll, thou ascribe that altogether vnto thine owne selfe. If thou remembre in how much spith thou were conceyued, in howe much bodye how naked, how neady, howe brutysh, how wretched, howe miserablye ỹ creptest into this lighte. If thou remembre into howe manye dyseases or sycknesse on euerye syde, vnto howe manye chaunces, vnto howe many incombraunces, gretes and troubles thys wretched bodye is daungered. And agayne howe litel a thynge were able shortlye to consume & bringe to nought the cruel and burnly giante, swellyng with so mightye a spirite. Ponder also thys, what maner thynge that is wherof

know thy self.

Sometime when of thou rydest so greatlye in thyne owne conceyte.

wherof thou takest vppon the. If it be a meane, or an indifferent thing, it is folyshnesse if a fylthy thynge, it is madnes: if an honest thynge, it is vnkyndnes. Remember also nothynge to be a more sure document or proffe of starke folyshnes, & lacke of vnderstandinge, than if a manne stande greatly in his owne concept. And agayne that no kynde of folye is more vncurable, If thy mynd begyn to arryse a waxe great because a vile man submytteth him selfe to the: thynke how much greater and myghtyer god hanged ouer thyne head, whych thrusteth downe euery proude necke strect strength vp, and bringeth euery hyl vnto a playn, which spared not. No verely not so much as the angel whan he was fallen in to pryde. And theese thinges also shall be good, though they be of a lighter sort, if ỹ woldest compare thy self alway wyth excellenter persõs. Thou likest thi selfbecause of a litel beauty of thy body compare thy self to them which in beautye be farre before the. A lytel cunnyng maketh the to set vp thy fethers: turne thine eyen vnto thē, in cõparison of whome thou maist seme to haue learned nothinge at all. More ouer if thou wilt accompt not how much of good things thou hast: but how much thou lackest. And ỹ soul forgetful of those thynges which be behind ỹ: wolde stretch forth thy self to the thinges whiche remaine be-

fore

fore the. Furthermore, that also shall not be an vnwise thinge, if when the winde of pride doth blow by and by we turn our deep cupi thynges into a remedy, as it were expelling one poison wyth an other. That thing shal this wise come to passe, if when any great vice or deformitie of body wham any notable damage, either fortune hathe geue or folp hath brought to vs, which might gnaw vs vehemētly by ꝑ stomake: we set that before our eyen, and by thensāple of the pecocke we behold our self chefelye in that part of vs, in which we be most deformed, and so shall thy fethers fall forthwith and thy pride abate. Beyond al these (besides the none other vice is more hated vnto God) remembre also the arrogancy, pride, and presumptions notably hated, and had in derision euery wher among me wham contrary wyse, lowlines and mekenes, bothe purchaseth the fauour of god, and knytteth vnto the, the beneuolence of man. Therfore to speake compendiously, two thinges chefely shalt restraine ꝑ frō pride, if thou considre what thou art in thy self, filthy in thy birth, a bubble such as riseth in the water throughout al thy life, wormes meate in thy death, & what Christ was made for the.

Cōtra vitia cypri dum vicij and deformitatē.

Arrogācy pride sumptyon, or pertynacye, is a hated vyce.

☞ Against wrathe and despyte of vengaunce. Capitulo .xxxviii.

Wham

Wrathe is a ferfull thing

WHan feruent sorow of the mynd stirreth the vp vnto vengeaunce, remembre the wrathe to be nothing lesse, than that which it falsely counterfayteth that is to wete, fortitude or manfulnesse. For nothing is so childish, so weyke, nothing so feble and of so vyle a mynd, as to reioyce in vengeaunce. Thou woldest be counted a man of great stomacke, & therefore thou suffrest not iniury to vnauenged but in conclusion by the meanes thou vtterest thy childishnes, saying thou canste not rule thyne owne mynde, whiche is the very property and office of a man. Howe muche manlyer, howe much excellenter is it, to set an other mans folye at nought, than to counterfayte it? But he hath hurt the, he is proud and fierce he scorneth the. The spitthier he is, so much & more beware least thou be made lyke him, what the deuels madnesse is it, that thou to auenge an other mans lewdnesse, woldest be made the lewder thy self? If thou despise & rebuke, all men shall perceyue that it was done to one vnworthy therof: but and yf thou be moued, thou shalt make his quarell which did the wrong much the better. Furthermore take the thinge as it is yf any wrong be retained, it is not eased one whyt with vengeaunce, but augmented: For in conclusion, what ende shall there be of iniuries on both sydes yf euery man go forthe

Regarde lit'ell an other mans folye.

and

and procede too reuenge his owne griefe: Enemies encreace on bothe partes, the sorowe waxeth fresshe and drawe agayn, and the longer it endureth the more vncurable it is. But with softenes and with sufferaunce is heled nowe and than, yea euen he whiche did the wronge, and after he is common to hym selfe agayne, of an enemye is made a verye truelye and a faithfull frende. But the verye some hurte whiche by vengeaunce thou coueytest too punisshe the reboundeth backe agayne vpon the, and not without encreace of harme. And that also shalbe a soueraine remedy againste wrathe, yf according to the deuision of thinges aboue rehersed, ỹ woldest consider that one mā can not hurt an other if he wold not, saue in those thinges onely, whiche bee outewarde goodes, whiche so greatly pertayne not to men. For the verye good thinges of the mynde, God onely is able to take away, which he is not wont to do, but vnto vnkynde persons, and onely he can geue them whiche thynge he hath not vsed to do, vnto cruell and furious persons. No christen man therfore is hurte but of him selfe. Iniury hurteth no man but the worke therof. These thinges also helpe thoughe they be not weighty, that thou shalte not folowe the sorowe of the mynde. If the circumstaunces of Methoziens well gathered

together, thou bothe make light of thine owne harmes, and also minish the wrong done of an other man commonly after this maner. He hurte me, but it will bee sone amended. Moreouer he is a childe, he is of thinges vnexperte, he is a yonge man, it is a woman, he did it throughe an other mans mocion or counsayle (he dyd it vnware, or when he had well dronke, it is mete that I forgeue hym.) And on the other syde, he hath hurte me greuously. Certayne, but he is my father, my brother, my maister, my frende, my wife, it is accordinge that this greke shoulde be forgeuen, eyther for the loue, or els for the auctorite of the person. Or els thou shalte set one thinge agaynst an other, and recompence the iniurie with other good benefytes done of hym vnto the. Or with thine offences done to hym afore season, shalte accounte it euen, and so make quite. This man hath hurte me forforthe, but other tymes howe ofte hath he done me good. He commeth of an vnliberal mynde to forget the good benefytes, and onely to remembre a litle wrong or displeasure. Now he hath offended me, but how often offended of me. I will forgeue him, that he in lykewyse by mine ensample may pardon me, I an other time trespasse against him. Finally it shalbe a remedye of muche greater vertue of strong operacion, if in the mi-

doyng

beynge of another man agaynst the, thou
biddest thynke in thy selfe what thynges,
how grieuous, and how ofte thou hast sin-
ned agaynst God, howe many maners of
wayes thou art in dett to hym, as much as
thou shalt remit vnto thy brother, whiche
is in thy dette so muche, that God forgeue
vnto the. This waye of forgeuinge other
mens dettes hathe he taughte vs whiche is
in hym selfe a creatour, he will not refuse
the lawe which he hym selfe made. To be
absoiued or losed from thy synnes thou
rennest to Rome, sailest to Iamet James,
byest pardons most large. I dispraise be-
fore all thing whiche thou doest, for when
all is done, there is no other waye, no sur-
er meanes whereby (yf thou haue offen-
ded) thou mightest come to fauour agayn
and be reconsyled too God than yf thou
whan thou art offended, be reconsyled a-
gayne vnto thy brother, forgeuen litell
trespasse vnto thy neyghbour (for it is but
small whatsoeuer one man trespasseth a-
gaynst an other) that Christ may forgeue
the so many thousand offences. But it is
harde (thou sayest) too subdue the mynde
whan he begynneth to waxe hote. Remem-
brest thou not, howe much harder thinges
Christe suffered for the? What were thou
whan he for thy sake bestowed his pre-
ous lyfe whyle he not thy enemy? & what
sorowes suffereth he the, daylye repentyng

Forgeue thy dettrowne.

By the ensam
ple of Christe
wages thy mis

thyne olde synnes? Last of all, howe me-
kely suffered he the vtterm̄ost reuilyng, dō-
des, stripes, finally death moste shamefull?
why, why, bolsest thou thy self as the head,
if thou care not to be in the bodye? Thou
shalte not be a membre of Christe except
thou folowe the steppes of Christe. But
he is vnworthy to be forgeuen. Yea were
thou worthy whome God should forgeue.
In thyne owne selfe thou wilte haue mer-
cye exercised, & agaynste thy brother wylte
thou vse extreme and cruell iustice. Is it so
greate a thynge, yf thou beynge a synner
thy selfe, shouldest forgeue a synner whā
Christ prayed hys Father for them, which
crucifyed hym. Is it an harde thing not
to stryke thy brother, whome thou art also
cōmaunded to loue. Is it an harde
thinge not to paye agayne an euell dede,
for whiche experte thou woldeste recom-
pence a good, thou shalte not be towarde
thy felowe, whiche Christe was towarde
hys seruaunt. Finally yf this man be vn-
worthy to whom for an euell turne a good
shoulde be recompensed, yet art thou wor-
thy too do it. Christe is worthye for whose
sake it is done. But in suffering an olde dis-
pleasur, I call and prouoke a new, he will
do iniury agayn, yf he should escape vnpu-
nished for this if without offence I canste
auoyde, auoide it if thou canste ease or reme-
dy it,

We must par-
don the vnwor-
thy.

by it, eafeit, if thou canste hele a mad man, hele hym, yf not let hym perifshe hym felfe alone rather then with the. This man whiche thinketh hym felfe too haue done hamme, thanke thou worthy to be pitied, & not to be punifshed, wilt thou be angry to thy commendacion and laude? be angrye with the vice, not with the man. But the more thou art inclined by nature too thys kynde of vice, fo muche the more diligētly arme thy felf long, before hande and once for altogether pynne fure in thy mynde this decree or purpofe that thou neither fay nor do anythinge at anytime whyle thou arte angrye, beleue not thy felf whā thou art moued. Haue fufpected whatfoeuer the fodeyne motion or rage of the mynde diftineth or iudgeth, yea, though it be honeft. Remembre none other difference fo be betweene a frantike perfon, and hym that rageth in yre, than is betweene a fhort madnes that dureth but a feafon, and a cō tinuall perfeuerant madnes. Call to mynd how many thinges in angre thou haft fayde or done, worthy to be repented whiche nowe though in vayne thou wolde fayne were chaunged. Therefore when that wrathe waxeth hote and boyleth, yf thou can not ftrayghte wayes fauе and deliuer thy felfe altogether from anangre at the leaft way come thus farforth

Be angry and agreued wyth the vyce.

Say nat or do any thynge yf thou be angry.

to thy self and to thenes, that thou remembre thy self to be well adusted, or in the right mynde. To remembre thys, is a greate parte of wealth. On this wyse reason with thy self nowe better to me inclyned, but anone hereafter I shalde of an other mynde muche contrary, wope I shoulde I in the meane season say against my frende (whyle I am moued) that thing whiche hereafter whan I am pleased and my malice ceased, I coulde not chaunge? why shoulde I nowe do in my malice or angre that thinge whiche whan I am sobred and come to my self again, I shuld greately sorowe and repente? whye rather shoulde not reason, why shoulde not pitie at the last, why shoulde not I halle obtain that of me nowe, whiche a litell pause of time shall shortely hereafter obtayne. For no man (I suppose) hath nature geuen so muche of blacke colloure, but at the leaste he might so sorsothe rule hym self. But it shalbe a verye good thinge for the that instructed to harden thy mynde with reason, with continuaunce and custome that thou couldest not be moued at all. It shalbe a perfite thinge, yf thou hauing indignacion onely at the vyce, for a displeasure or rebuke done to the, shalt render again a dede of charitie. To conclude, eue naturall temperaunce, which ought to be in

¶ be mynde must be hardened agaynst angre.

euery

euery man, requireth that thou shouldest not suffre affectiõs to rule the herely. Not to be wrath at all is a thing moste like vnto God, and therfore most comly & beautifull. To ouercome euell with goodnes, malyce with kyndnesse is to counterfeyte the perfyte charitie of Christe Jesu. To holde wrathe vnder, and kepe hym backe with a bydell, is the propertye of a wyse man. To folowe the appetite of wrath is not a poynte of a man herely, but playnely of beastes, & that of wylde beastess. But if thou woldest knowe howe muche vnseemly it were too a man to be ouercome with wrathe, loke whan thou arte sobre, that thou marke the countenaunce of an angrye person, or els whan thou thy selfe arte angrye, go vnto a glasse, whan thyne eyen so burne flampyng in fyre whan thee cheekes be pale, whan thy mouthe is drawen a wrye, thy lyppes frome all thy membres quacke, whanne thy voyce soundeth so malicyously, neyther the gestures be of one fashion, who wolde iudge the to be a man. Thou perceyuest nowe my moofte sweete frende, how large a fee is open all abrode too dispute of other vyces after thys same maner. But we in the myddes of oure course will stryke sayle, leuing the rest to thy discrecion. Neyther truelye was it my mynde or purpose (for y shoulde

Beholde thyne owne countenãce whã thou art angry.

Declamacions. Sermons. Orations. Preachinges.

Declamacions Sermons. Oracyons. Preachynges.

de as infinite wozcke (as I began euen so to dyssuade the from euerye vyce, wherby vyce as it were wyth sondrye declamacyons, and to bolde and courage the to the contrarye vertues. Thys onlye was my desyre (whiche I thought sufficient for thy) to shewe a certayne maner and waye of a newe kynd of warre, how thou mightest arme thy selfe agaynste the cuylles of the olde lyfe bryngynge forthe agayne and shryngynge a freshe. Therefore as we haue donein one or two thynges bycause of ensample; so maste thou thy selfe do parcipe in euerythynge, one by one. But moste of all in the thinges whereunto thou shalt perceyue thy selfe to be sprzeboztiskygate peculiedlye, whether it be throughe wyte of nature, custome, or cuyll bryngynge vp, agaynste theese thynges some certayne decrees muste bee wrytten in the table of thy mynde and they muste be renewed now and than, least they shold fayle or bee forgotten throughe vylale as agaynste the vyces of backebytynge, fylthye speakynge, envye, gyle, and other lyke. Theese be the onlye ennemyes of Christes soudyoures, agaynste whose assaute, the minde muste bee armed longe afore hande wyth prayer, wyth noble sayinges of wise men, wyth the doctryne of holye scrypture, wyth ensample of deuout

Certayne decrees muste be wrytten in our mindes.

and

and holpe men, and specially of Christe. Though I doubte not but that the reasonynge of holye scripture shall myngster all theese thynges to the haboundantlye, nevertheless charitie, whiche one brother owethe to an other hath moued and exhorted me, that at the leaste way with hys lodaine and hallye writinges. I shoulde further and healp thy holye purpose, as much as lyeth in me. A thinge whyche I haue done somwhat the rather, because I somwhat feared leaste thou shouldest fall into that superstitious kinde of religious men whyche partlye a wayenge on their owne aduauntage, partlye with great zeale, but not accordinge too knowledge, walcke rounde about bothe by sea and land, and if anye where they get a man, recoueringe from vyces vnto vertue, hym strayghte waye with moste importune and lewde exhortacions, threatenynges, and flatteringes they enforce to thruste into the order of Monkes, euen as though without a coule there were no christendome. Furthermore when they haue fylled hys breast with pure superstition and doubtes insoluble, than they bynde hym to certayne traditions founde by man, and playnelye thruste the wretched persones headlynge into a certayne bondage of Ceremonyes, like vnto the manner of the Iewes, and

Why he wrote this boke somwhat quickelye and with more spede.

Thestate of monkes.

teach him to tremble and feare, but not to
loue. The order of monkeship is not pitie
but a kinde of liuing to euery man after
disposition of his body and his mind also,
either profitable or vnprofitable, where-
vnto vereiye as I doe not counsaile the, so
likewise I counsel not from it. This thing
only I warn the of that thou put not holines
neither in meate, nor in rayment or habite
nor in any visible thing, but in those thin-
ges which hathe bene declared and shew-
ed the afore, and in what so euer persones
thou shalt finde or perceiue the true image
of Christe with them couple thy selfe.

What company and with whom we should chose to liue withall.

Moreouer when suche men bee lackynge,
whose conuersacion shuld make the better
withdraw the thy self as much as thou maist
from the company of man, and cal the ho-
lye prophet Christe and the Apostles vnto
communication, but specially make paule
of familier acquaintaunce with the.
Thys fellowe muste be had euerin thy bo
some to bee red and studied, both nyght
and day, finally and to be learned without
the booke worde by worde, vpon whome we
haue now a good while enforced vs greate
diligence to make a comment or an enar-
ration, a bolde bolde truly. But notwithst
ding we trusting in the helpe of God, wyl
endeauoure oure selfe better, leaste afte
Origene, Ambrose and Augustine, least a
te

Yet to many newe interpretours, we thynk
it me to haue taken this labour vpon vs
without either without a cause, or without
profit. And also that certayne dely and vn-
profytable marquarelles, which thinken it per-
fyte religion to know nothing at al of good
learning may vnderstand & wel perceiue: y
where as we in youth haue embraced and
made much of the pure learning of old au-
tours, & also haue gotten (& that not with
out great sweat and watche) a meane vn-
derstanding of bothe the tonges, greke, &
latine, we haue not in so doinge loked vn-
to a vaine and folysche fame, or vnto the
childish pastime and pleasure of our mind,
but that we recorded long before to adorn
and garnysh the Lordes temple wyth the
ryches of other straunge nations, & coun-
tries, to the vttermost of our power, which
temple some men with their ignorance &
barbarousnes, hathe ouer muche dishone-
sted, that by the reason of such ryches, ex-
cellent wittes might also be enflamed vn-
to the loue of holye scrypture. But thys so
greate a thinge a fewe dayes layde a parte
we haue take vpon vs thys labour for thy
sake, that vnto the (as it were wyth a
synger) we myghte shewe the waye
whyche leadeth strayghte vnto Christe.
And I beseech Jesu, the beginner of thys
holy purpose (as I hoope) that he woulde
vouch-

Good learning
profyteth vnto
pyrys.

benechefate beninglyte fauour the hatfull
enforcementes, yea that he wolde the chan-
ge of the, encrease his grace, and make
the perfit, that thou mighteste quickly wex
bygge and stronge in him and synewe vp
into a perfyte man. In whome also
fare thou well brother and treuble al-
wayes truly beloued to my heart,
but nowe muche more than euer
before; boothe deare and
pleasaunt. At ſ towne
of l. Andomers, the
peare of Chri-
ſtes byrthe.
1501.

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